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Works
Vol. 3

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THE VVORKES OF

M. IOHN WEEMES of *Lathocker* in SCOTLAND.

The third Volumne.

CONTAINING AN EXPOSITION OF THE LAVVES OF MOSES,

Viz. { Ceremoniall and Iudiciall.

Wherein is contained an explanation of divers Questions and Positions for the right understanding of them.

Together with

EXERCITATIONS DIVINE.

Proving the Necessitie, Majestie, integritie, perspicuitie, and sence of the Scriptures.

All which are cleared out of the originall Languages, and Customes of the Iewes, and the distinctions of the Schoole-men.

עשה אלה לא ימוט לעולם

Qui ista facit non dimovebitur in æternum.

LONDON.

Printed by *M. Dawson* for *Iohn Bellamie*, and are to be sold at his Shop at the signe of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

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Printed by M.D. for John Adams, and are to be sold at his Shop at the
Sign of the three golden Lyons in Cornhill, near the Royall Exchange. 1656.

AN EXPOSITION OF THE CEREMONIALL LAWES OF MOSES, AS THEY ARE ANNEXED TO THE TENNE COMMANDEMENTS.

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Together with directions how to make the right use of them in Preaching.

All serving to let us see how they leade us as types to IESVS CHRIST, whom we see more clearely when the vayle is taken away.

הכל הולך אחר המעשה

Omnia tendunt ad praxin.

By *Iohn Weemse*, of *Lathocker* in *Scotland*, Preacher of CHRISTS Gospell.

LONDON.
Printed by *M. Dawson* for *Iohn Bellamie*, and are to be sold at his Shop at the signe of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

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By Iohn Downe, of Lincolnes Inne, Batchelor of Diuinity.

LONDON.

Printed by M.F. and are to be sold at his Shop at the Signe of the three golden Lyons in Cornehill, neere the Royall Exchange. 1604.

TO THE RIGHT HONOVRABLE SIR

ROBERT KER of *Ancram* Knight, Gentleman of King CHARLES his Bed-Chamber.

Honourable Sir,

WHen the Lord was to give unto his people the Tables of the Law, the second time, hee commanded the people to stand at the foote of the Mount, *Aaron*, *Nadab*, and *Abihu*, and the seventy Elders of *Israel*, to worship a farre off in the middle of the Mount, and that *Moses* should ascend to the top of the Mount, and enter within the cloud; These three represented very well the three estates of the Church: they who stood at the foot

Exod. 24. 1, 2, 3, & 18

foot of the Mount, resemble the Iewish Church, *Aaron*, *Nadab*, and *Abihu*, and the seventy who ascended to the middle of the Mount, resembled the Christian Church; and *Moses* who ascended to the top of the Mount, and entred into the cloud, resembled the glorified Church; and the Fathers say of those three, that the Iewish Church was in *extimis*, and that the Christian Church is in *atrijs*; and that the triumphant Church is in *intimis*; that is, the Iewish Church was in the utter court; the Christian Church is in the middle court, and that the glorified Church is in the inner court. Let us make a comparison betwixt the Iewish Church standing at the foot of the Mount, and the Christian Church which standeth in the middle of the Mount, and wee shall see a great difference betwixt them two. First, let us compare them in the Priesthood, *Melchizedeck* and *Aaron*. *Melchizedeck* had neither beginning of his dayes, nor end of life, hee was borne before the flood, and none who lived after the flood could tell when hee was borne, and hee lived five hundreth yeares after the flood; so that hee seemed neither to have beginning nor end of dayes; but the Priests who were after the order of *Aaron*, behooved to deduce their genealogies, and of whom

Heb. 7. 3.

whom they were descended, or else they were secluded from the Priesthood. Secondly, the Hebrewes say, when the Tabernacle removed, that *Eleazar* the Priest carried the oyle for the Lampes in his right hand, and the anointing oyle in his left hand, the incense in his bosome, and the meat-offering upon his shoulder. *Eleazar* was but a figure of Iesus Christ the Highpriest in the Christian Church, who giveth grace, the oyle of the Spirit, for the understanding of the Scriptures, who putteth the odours of sweet incense to our prayers; and lastly, he presenteth the Church as a pure meate-offering to his Father. Next let us compare the people under the Law with these under the Gospell; first, their rites were carnall rites, consisting in these, touch not, taste not, handle not, and even as Fathers forbid their little children to eate of such and such things, or handle them not, they specially restraine their baseſt senses, but when their sonnes are come to maturity and age, they forbid them to hearken unto evill, or looke unto evill, they restraine their noble senses especially so, because the Iewes were but infants, hee trained them up this way, forbidding them to touch, taste, or handle, but he forbiddeth the Christian Church, things of

Nehem.7.64.

Eleaz.in Num.4.

Luc.4.8.and 28.45.

Ioh.1.16.
Revel.8.3.
1 Timot.2.5.
Ephes 5.26.
1 Cor.5.7.

greater moment; againe, let us compare them in holineſſe; under the Law, holineſſe was written but upon the forehead of the Highprieſt, but under the Goſpell, the Prophet *Zachariah* ſaith, that holineſſe ſhall bee written upon the horſe bridles, to ſignifie the great meaſure of holineſſe that ſhould bee in the Church under the Goſpell. Thirdly, compare them in the meaſure of their love; under the Law every ſeventh yeare they were to let their land reſt, and to pardon their debtors, and to give a full remiſſion to them: but ſee how farre the Goſpell exceedeth the Law in this, *Peter* asked of Chriſt if hee ſhould pardon his brother ſeven times, as the Iewes pardoned their debtors the ſeventh yeare; what anſwered Chriſt to him? thou ſhalt not pardon ſeven times, nor ſeven times ſeven times, but ſeventy times ſeven times; and as farre as the Iubile exceeded the ſeventh yeare, as farre ſhall your charity exceed the Iubile, that is, to ſeventy times ſeven times. Fourthly, compare them in the meaſure of their knowledge; their meaſure of knowledge under the Law was very ſmall, all things were covered and wrapped up to them, when they carried, the brazen Altar in the Wilderneſſe, they covered it with a purple cloth. When they carried

Numb. 4. 13.

carried the Arke, it was covered with three coverings, with a vaile, Badgers skinnes, and a cloth wholly of blew. So the table of the Shewbread had three coverings, all was covered ſave onely the Laver, and *Moſes* face was covered to them with a vaile, when hee came from the Mount; the Prieſts bare the things which they might not ſee, To ſignifie a concealing of a part of the myſteries of the Goſpell, afterwards to bee revealed; ſo the people ſaw but through a grate, but now the Temple of God is opened in the heaven, and there is ſeene in his Temple the Arke of the Teſtament; they ſtood a farre off, things which ate hid and obſcure, are ſaid by the Hebrews to be far off, and things which are cleare and manifeſt, are ſaid to be neere at hand; thus we ſee how farre the Goſpell exceedeth the Law; but yet wee are not to vilifie and count baſely of thoſe ceremonies, for the holy Ghoſt hath regiſtred the leaſt inſtrument and the baſeſt things in the Sanctuary, and *David* gave to *Salomon* a patterne of the table, Candleſticke, Lampes, fleſh-hookes and bowles, 1 *Chronic.* 28. 11, 17. It may bee ſaid perhaps that they had ſome uſe then, but old things are paſt away, and all things are become new, what uſe then can they have in the Church

Numb. 4. 6.

Coloſſ. 1. 26.

Heb. 9. 1.

Revel. 11. 19.

Deut. 30. 14.

2 *Cor.* 5. 10.

Church now; they have no use for signification now in the Church, or to fore-shadow things to come, seeing Christ the Body himselfe is come; yet they have many other good uses, first, wee should delight to looke backe to see the antiquitie of them, for even as men delight to behold the cloathes and Armour of their predecessors which they wore long agoe; So should we delight to see the clothes in which Christ was wrapped in his infancy, and the Cradle in which Christ lay. Secondly, this should teach us to bee thankefull to God, that wee have so cleare a light under the Gospell, which they had not under the Law; it was a great benefit to learning, when the obscure Hieroglyphicks in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato*, were changed by *Aristotle* into a cleare and plaine forme of writing; farre greater is the benefit that the Church hath now, when the Lord hath changed these figures and ceremonies into the cleare light of the Gospell. Thirdly, these doe let us see that God will performe the rest of his promises as hee hath fulfilled all these types already: and lastly, they let us see the miserable estate of the Iewes, who cleave still to these ceremonies as yet. *Hierom* compareth the Iewes before

fore CHRIST came into the world, to these that eate the flesh, and hee compared Christians under the Gospell, to those who eate the marrow, but hee compareth the Iewes after they had rejected Christ to the dogges who gnaw the bones, cleaving onely to the killing letter, but not seeking to IESVS CHRIST the quickning Spirit. And now Sir, I dedicate this part of my labours to you, that it may remaine a note of my thankfulnesse for your favours to mee. I know Sir, that yee will make better use of it, then most men in these dayes doe with such Treatises, casting them by, and rather reade any trifle, than that which conduceth to the informing of the soule to God-ward, yea preaching it selfe they are weary of, except perhaps some new mans odde elocution invite them for a fit, but by and by they looke after a new straine, as it were for new fashions of cloathes. But I know Sir, your breeding craveth another thing of you, who was bred up under so wise and religious a mother, who for the education of her children, was another *Monica*, as your selfe and your vertuous sister, Mistris *Katherine*, are sufficient proofes. I cannot passe by her name upon this occasion, whose life and death was to me an instruction. Good cause have

have you to keepe that methode, as yee have begun it in your eldest sonne, so to prosecute the same with your many hopefull children which GOD hath given you by your Noble match, which is one of the best borne Ladyes of this Land, who dignifieth her birth by her Christian, humble, and godly life. Sir, beleeve mee that godlinesse is more true Honour to you than your birth, although you bee never so well descended, and to bee more esteemed, than the place which yee have about our Gracious King, and more than all morall vertues whatsoever, which are but *splendida peccata*, without piety; your Honour and worldly credite are but trifles compared to this, they cannot keepe a man aliue in this world, nor doe him any good in the world to come, *for this is the whole man*, this makes up a complete man, and he is but the shadow of a man that wants this : *The Angels of the Lord pitch round about them that feare him, and deliver them*, and hath any man in this Court gotten more remarkeable deliverances than you have, I am sure you will not let these benefits of the Lord slip out of your minde, reade often the *sixty two Psalme*, and meditate upon it. *The God of peace that brought againe from the dead, our Lord Iesus, that great Shepheard of the sheepe*

Eccles. 12.13.

Psal. 34.7.

Heb. 13.20.

ſheepe, through the blood of the everlaſting covenant, make you perfect in every good worke to doe his will, working in you that which is pleaſing in his ſight, through Ieſus Chriſt, to whom be glory for ever and ever. Now, for theſe my labours, if they ſerve for any Chriſtian uſe in the Church, I am ſatisfied, and that I may doe ſo, I humbly pray to God, and ſhall ſtill for your proſperity,

Your Honours ſtill to be commanded in the Lord,

Iohn Weemes.

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AN EXPOSITION OF THE CEREMONIALL Lawes, as they are annexed to the Commandements in the first and second Tables.

CHAP. I.

Of the reducing of the Ceremonies of the Law in generall unto the Commandements.

THe Apostle *Paul* willeth *Timothy to hold fast the forme of sound words which he had heard of him*, 2 *Tim.* 2,13. In the Syriack it is, [*Hhora*] *foramina*, holes, a speech borrowed from Merchants who have severall boxes or holes wherein they put their severall sorts of Money. So should Divines have proper places of reference

הרא *proprie capsulæ in quibus singula monetarum genera ordine certo disponunt ut in promtu singula habeant cum opus fuerit.*

to which they should referre their severall heads. Amongst the rest it is not the least skill to referre the Ceremonies of the Law rightly, to their owne commandements, and digest them in their severall places.

Thomas. 1 1 2. *quæst.* 101. *Art.* 4.

The Schoole-men divide the Ceremonies in foure sorts, *in sacrificia, sacramenta, sacra, & observantias*, In Sacrifices, Sacraments, holy things, as the place, the time of their worship &c. and ordinances which they did observe, although all the ceremonies may bee reduced to these foure heads, yet wee must follow another order, and reduce them to the Commandements.

Some ceremonies belong to all the Commandements.

First, some ceremonies cannot bee reduced to one Commandement, but they belong to them all, as to weare fringes upon their garments, is a ceremonie that cannot be referred to one Commandement, because it served for the keeping of all the Commandements, *Num.* 15. 39. *And it shall be unto you for a fringe, that yee may looke upon it and remember all the Commandements.* So *Deut.* 21. 23. *He that is hanged is accursed of God*, this ceremonie belongeth to all the Commandements, as the Apostle applyeth it to the breach of the whole Commandements, *Gal.* 3. 10. and 13.

Some ceremonies belong to two Commandements.

Secondly, some ceremonies belong to two Commandements, as the purification of a woman after her child-birth, is a ceremoniall Law which signifieth that they did conceive their children in originall sinne, and therefore had need to to bee purged and purified after their birth. Now because originall sinne is condemned in the first and last Commandement, therefore this ceremoniall Law is annexed to them both: originall sin is condemned in these two Commandements, for in the other commandements where the full consent and act of sinne is forbidden, it is not forbidden.

Thirdly,

Thirdly, some ceremonies, in divers respects, may be referred to divers Commandements, as *Levit.* 17. 14. *Yee shall eate the blood of no manner of flesh*; as they were to abstaine from blood in reverence of the blood of Christ, which was to be shed for them, then it belongeth to the second Commandement, as the rest of the significative ceremonies; but as they were to abstaine from blood becaus the life was in it, it was cruelty to eate it, and in that respect it belonged to the sixt Commandement.

Some ceremonies in divers respects belong to divers commandements.

So *Num.* 18. 21. and 24. and *behold I have given the children of Levi all the tenth in Israel for an inheritance.* Now as the priests gathered the tithes, and received them from the people for serving at the Altar, it was a dutie required of them in the second Commandement; therefore it is sayd, *The tenth shall be theirs for their service which they serve, even the service of the Tabernacle of the Congregation*; but as the people payed these Tithes to the Priests, it is a duty required in the fift Commandement to honour them.

So *Deut.* 21. 17. *He shall give the first-borne a double portion of all that he hath.* This ceremoniall Law, as the eldest son was a type of Christ, is a duty of the second Commandement, to give him the double portion; but as he was his fathers first-borne, to keepe the families distinguished, that they should not bee confounded in the Tribes, it is a duty required in the fift Commandement; becaus parents should provide for their children.

Lastly, these ceremonies generally for the most part are referred to the second Commandement.

Ceremonies belonging to the first Commandement.

CHAP. II.

Of the purification of the woman after her child birth.

Luk. 2. 22. And when the dayes of her purification according to the Law of Moyses were accomplished, they brought him to Ierusalem to present to the Lord (as it is written in the Law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer sacrifice, according to that which is sayd in the Law of the Lord, a paire of Turtle Doves, or two young Pigeons.

How this ceremoniall Law pertaineth to the first Commandement.

IT may seeme strange to some, how this ceremoniall Law should belong to the first Commandement; but this is not strange; for our conception in sinne is condemned in the Commandements; but it is not condemned in any of the Commandements where the act and full deliberation of the minde is forbidden; therefore the negative part is especially condemned in the last Commandement, and the affirmative is commanded in the first Commandement, which requireth the purity of our nature, that wee may love the Lord with all our heart; and so the child must crave pardon for his sinne, *Psal.* 51. 5. and the mother here must offer her sacrifice for herselfe and her child.

Two sorts of uncleanesse, the greater and the lesser.

The mother when she conceived and bare a female, she was uncleane in her great uncleanesse seventeene dayes

dayes, and in her leſſe uncleanneſſe ſhee was uncleane threeſcore and ſixe dayes, *Levit.*12.4.

When ſhe conceived and bare a male ſhee was uncleane in her great uncleanneſſe ſeven dayes, and ſhee was in her leſſe uncleanneſſe thirtie three dayes, *Ver.*5.

The reaſon why ſhee was longer uncleane when ſhee bare a female, than when ſhe bare a male, was not morall, becauſe the woman ſinned firſt and not the man; but the reaſon of this is naturall, becauſe the male is ſooner quickned in his mothers belly, and mooveth more quickly by reaſon of the greater heat, and dryeth up ſooner the humidities than the female doth; the female againe is more ſlowly quickned by reaſon of the greater cold and humiditie, and therefore the mother had a longer time preſcribed to her for her purification.

The reaſon why the mother was longer uncleane when ſhee bare a female than when ſhe bare a male.

The mother when ſhee was purified, ſhee was to offer a ſacrifice for her ſelfe and her child.

The mother offered for her ſelfe and her child when ſhee was purified.

Some hold that ſhee was to offer a ſacrifice for her ſelfe, and not for her child; and therefore they reade the words this wayes, *When the dayes of her purification are fulfilled for a ſonne or for a daughter; ſhee ſhall bring a lambe of the firſt yeare for a burnt offering, &c.* But the Text ſeemeth rather to be read this wayes, *When the dayes of her purification are fulfilled; for a ſonne or for a daughter ſhe ſhall bring a lambe of the firſt yeere for a burnt offering.* And the practiſe of *Mary* the Virgin confirmeth this, that day that ſhe was purified ſhee brought a paire of Turtle Doves, or two young Pigeons, and offered them to the Lord for her ſelfe and for her childe.

Mary offered a ſacrifice for her ſelfe, and for her ſonne.

But it may be ſayd, *Luk* 2.22. *Cùm impleti eſſent dies τῦ καθαρισμῦ αὐτῆς and when the dayes of her purification were fulfilled,* and not of *their purification.*

Obiect.

Αὐτῆς [*of her*] is put for αὐτῶν, [*of their*] according

Anſw.

The Hebrews put the plurall number for the singular, and the singular for the plurall oft times.

to the Hebrew phrase, and so it is in the Syriack, for the Hebrewes put the plurall number for the singular, as *Iud.*12.17. *He was buried in the Cities of David*, that is, in one of the Cities of *David*, so *Matth.*27.44. *the Theeves railed upon him*, that is, one of the Theeves railed upon him, So *Ionas* 1.5. *he went downe into the sides of the ship*, that is, to one of the sides, So *Psal.*1.3. *A tree planted by the rivers of waters*, that is, one of the rivers. So likewise they put the singular number for the plurall number as here, *the dayes of her purification*, for *the dayes of her and his purification*. For so long as the mother was uncleane, the child who suckt her was also uncleane; and Christ who was subject to the Law, although there was no morall uncleanneſſe in him, yet he was legally uncleane all this time, untill his mother was purified, and this serveth for our great comfort, that hee became uncleane legally, to take away our morall uncleanneſſe.

The child was uncleane as long as the mother was uncleane.

Queſt. But if Christ was uncleane all this time, how could he be circumcised the eight day?

Answ. Christ was but in his great uncleaneneſſe untill the seventh day, as his mother was; and therefore he was circumcised the eight day: but the females who were not circumcised, were uncleane untill the foureteenth day.

Queſt. It may be asked, why *Mary* offered a sacrifice for her purification, seeing she conceived not her child in originall sinne, and this sacrifice was appointed as a remedie against originall sinne?

Answ. As Christ who knew not sinne, yet became legally uncleane for our cause; so he would have his mother also for her legall uncleaneneſſe to offer that sacrifice, which all other women were bound to offer, who were both legally and morally uncleane.

Concluſion. The Concluſion of this is, as *Eliſha* when hee cured the

the unsavory waters of *Iericho*, did cast salt into the spring of the waters, 2 *King*. 2. 21. So wee must crave of God, that he would first purge the bitter roote of originall sinne, before hee come to purge our other sinnes. *David* craved pardon of the Lord for this sin, *Psalme* 51. 5.

CHAP. III.

Of the place of Gods worship. A ceremoniall appendix of Commandement II.

Deut. 12. 5. *But unto the place which the Lord your God shall chuse out of all your Tribes to put his name there, even unto his habitation shall yee seeke, and thither shall yee come.*

Places for worship approved or commanded by God.

THe places which served for the worship of God, were either places commanded by God, or approved by him: places commanded, as the Tabernacle and Temple, places approved by God, was their Synagogues and places of prayer; their Synagogues, *Psal.* 74. 8. *they have burnt up all the Synagogues of God in the land*, their place of prayer was called προσευχὴ, in the Syriack, *Domus orationis*, a house of prayer, *Act.* 16. 13. *And on the Sabbath day we went out of the City by a river where prayer was wont to be made.*

Locus { ut locus / ut sic.

The Tabernacle and Temple were *Loci ut sic*, as the Schoole-men speake, their Synagogues and προσευχαὶ houses of prayer, were but *Loci ut loci*, therefore they might not sacrifice in them, but when they worshipped in them, they turned alwayes their faces towards the Temple.

The Tabernacle which was the firſt place commanded for the worſhip of God, was a type of heaven, *Pſal.* 15.1. *Lord who ſhall dwell in thy Tabernacle,* and when they could not have acceſſe to the Tabernacle, they thought themſelves but like the wandring *Arabians*, that knew not God nor his worſhip, *Pſal.* 120.5. *Woe is me that I ſojourne ſo long, dwelling as in the Tents of Kedar.*

מְשָׁךְ *appellativè hic ſumitur à* מָשַׁךְ *protraxit*, we reade not that *David* ever dwelt in the tents of *Kedar* therefore it ſhould bee tranſlated, *as in* Kedar.

This Tabernacle was divided in three parts, the holieſt of all, the holy place, and the court of the people.

The holieſt of all ſignified heaven, the ſecond place ſignified the ſtate of the old Law where the Prieſts entered in daily and offered for themſelves and the people, and the court of the people ſignified the Church here below.

The people might not come into the court of the Prieſts.

The people might not come into the holieſt of all; but *Eſay* 56.7, *My houſe ſhall be called the houſe of prayer*, he applyeth this both to the Iewes and Gentiles, which Chriſt applyeth to the Iewes only in the Temple of *Ieruſalem*, and the Prophet ſpeaketh *in prototypo*, in the antitype, as Chriſt *in typo*, in type: the Proſelytes might not come into the court of the *Iſraelites*, they ſtood but in *Atrio Gentium*, in the court of the people, but *Eſay* foretelleth that the Gentiles ſhal have as free acceſſe to the houſe of God, as the Iewes, becauſe his houſe is the houſe of prayer, and this *Solomon* foretold, 1 *Kin.* 8.41. *If a ſtranger come from a far country to call upon thy name, then heare thou in heaven*, that is, grant that they may have as great acceſſe to thee as the Iewes have.

When *Herod* built the Temple, he wrote an inſcription upon the gate of the court of *Iſrael*, that no ſtranger ſhould enter in there under the paine of death; but now this inſcription is changed, that whatſoever ſtranger hee be that doth not enter into the houſe of the Lord, ſhall dye the death: before, the people might not

not enter into the court of the Priests; but now we are all Kings and priests to God, 1 *Pet.*2,9. before, the *Levites* might enter where the people might not goe, they might goe into the court of the Priests, but not into the holy place; but now all the people are the Lords *Levites*, *Mal.*2.8. *Yee have corrupted the covenant of Levi, saith the Lord of hostes.* *Levi* here is put for the whole people, and therefore they have as great accesse now as the Priests had. Before, none might enter into the holiest of all, but the *High priest once in the yeare*, *Heb.*9.3. but now all have *accesse to the throne of grace*, *Heb.*4.16. *Rom.*5.2.

The Levites might not goe inro the holy place.

הלוי *appellativè hic sumitur quia habet* ה *præfixum.*

The Tabernacle and the Temple were alike in many things, first in the forme, for the Tabernacle was a paterne to the Temple.

A comparison betwixt the Tabernacle and Temple.

Againe, there was no light in the holiest of all in the Tabernacle; So neither in the holiest of all in the Temple, and the signification was this, *Rev.*21.22. *and the City had no need of the Sun neither of the Moone, to shine in it, for the glory of God did lighten it, and the Lambe is the light thereof.* In the holiest of all there was no light, and the High priest when hee entred into it kindled smoke, and he saw nothing, because the Lord dwelleth in a cloud, *Psal.*18.11. hee was not able to behold the *Shecina* or glory that dwelt in the holiest there was no externall light that came there, but the Lambe was the light, and when wee shall be glorified wee shall not see that inaccessible light in which hee dwelleth.

In what things they were alike.

How the Lord is sayd to dwell in a cloud.

So in the holyest both in the Tabernacle and temple there was no light but the light of the Candlestick, for there were no windows in the Temple to give light to it, and it was compassed round about with Chambers that it could have no light.

No light in the Temple but that which the lampe gave.

1 *Sam.*3.3. *And ere the lampe of God went out in the Temple of the Lord where the Ark of God was, and Samuel*

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was

was layd downe to ſleepe. Then it may ſeeme that they had other light, than the light of the candleſtick.

Anſw. *Before the lampe of God went out,* that is, before the lampes were changed by the Prieſts, and new lights added; and the ſignification of this was, the Church ſhould be directed by no light but by the light of the Word, 2 *Pet.* 1.19. *We have alſo a more ſure word of Propheſie, whereunto yee doe well that yee take heed, as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts.*

The Court of the Prieſts was not covered.

There was a court for the Prieſts both in the Tabernacle and Temple, and it was not covered above, to ſignifie, that the Church here, hath more of the light of nature, than of the light of grace.

Againe, the Tabernacle and Temple had the like implements both in the Holieſt, and Holieſt of all.

Alluſion. So they had the like names, the Tabernacle was called the Temple, 1 *Sam.* 1.9. *Now Eli the Prieſt ſate upon a ſeat by a poſt of the Temple of the Lord,* that is, of the Tabernacle. So 1 *Sam.* 3.3. *ere the light of God went out of the temple,* that is, the Tabernacle. So *Pſa.* 27.2. & 139. 2. and to this *Iohn* alludeth, *Rev.* 15.5. *and after that I looked and beheld the Temple of the Tabernacle* [or Tent] *of the teſtimonie in heauen was opened.*

And laſt, the Tabernacle and the Temple ſerved for the ſame uſe for Gods worſhip.

In what things the Tabernacle and Temple differed.

Now let us ſee wherein they differed. Firſt, the Tabernacle was moveable, and the other was fixed; the moveable Tabernacle ſignified our eſtate and condition here, and the Temple which was unmoveable ſignified our eſtate in future glory. Secondly, the Temple was much more large than the Tabernacle; the Tabernacle had not the court of the Gentiles as the Temple had, there was but one golden candleſticke in the Tabernacle, and ten in the Temple, 1 *King.* 7.49. So in the

The Tabernacle had not the court of the Gentiles.

the Tabernacle was but one brazen Laver, and in the Temple there were ten: so there were but two Cherubims in the Tabernacle, but foure in the Temple.

Lastly, the Tabernacle indured not so long as the Temple did; and when the Tabernacle had no use, it was layd up in the Temple.

The Conclusion of this is, the Tabernacle gave place to the Temple: So both the Temple & the Tabernacle gave way to Iesus Christ, who was both the true Tabernacle and Temple, and of whom they were but types.

Conclusion.

CHAP. IIII.

Of the Arke.

A Ceremoniall Appendix of Command. 2.

Exod. 25.17. *And thou shalt make a Mercie seate of pure Gold, &c. vers.* 22. *and there I will meet with thee, and I will commune with thee from above the Mercy seat, betwixt the two Cherubims which are upon the Arke of the Testimony.*

THe Arke was that place from which the Lord gave his answers to his people, and therefore it is called *Debhir, his speaking place*, 1 *Kin.* 6.23. and it was a type of Christ, by whom God speaketh to his Church, & it was called *his strength*, *Ps.* 132.8. & 78.61. & *his glory*, 1 *Sam.* 4.20. & the *King of Glory*, *Ps.* 24.7. & the *place of the soles of his feet*, *Esay* 43.7. & *his foot-stoole*, *Psa.* 99.5.

The divers names given to the Arke. דביר *adytum quasi Oraculum vel loquutorium dictum, quòd deus inde responsa daret.*

Quest. How is it both called *the place of the soles of his feete*, and *his glory*.

Answ. Because all which is in God is glorious, there is no base thing in him. If the feet of those who preach the Gospell be beautifull, *Rom.* 10.15. much more all that is in him is beautifull and glorious.

The

The Arke called the propitiatorie.

שכינה *divinitas, gloria divina inter homines habitans a* שכן *habitare.*

Alluſion.
Why the Cherubims looked downward.

The people were commanded to worſhip before the Arke.

They worſhipped before the Arke becauſe the glory of the Lord dwelleth there.

The Arke is called the propitiatory, *Rom.* 3.25. 1 *Ioh.* 2.2. which covereth our ſinnes, and it covereth the Tables of the Law that it ſhould not riſe up againſt us to condemne us, *Shecina*, or the majeſtie of God dwelt upon this Arke, it was called *ſhecina*, from *Shacan*, *habitare*, and it ſignified Chriſt dwelling with men, *Revel.* 21.3. *Zach* 2.10.

The Cherubims ſtood upon the mercie ſeat with their faces looking downward towards the propitiatory, and *Peter* alludeth to this, 1 *Pet.* 1.12. *which things the Angels deſire to looke unto*, the Angels looke downe to the propitiatory, but they looke not one towards another; For then they ſhould have had their faces towards *ſhecina*, the glorious majeſtie which they could not endure to behold; and here is our comfort, that we may behold God in Chriſt, when the vaile of his fleſh is put betwixt us and him to cover his Majeſtie, for otherwayes he were a conſuming fire and wee could not behold him.

The Lord commanded them to bow before the Arke, and to *worſhip at his foot-ſtoole*, *Pſal.* 99.5. the reaſon was; becauſe the divine majeſtie dwelt there.

The Lord dwelt in the cloud, in the pillar of fire, in the rocke, and in the buſh, *Deut.* 33.16. *for the good will of him who dwelt in the buſh.* So the Lord is with his ſacrament, ſo the Lord appeared in majeſtie, and ſo hee dwelt amongſt us in the fleſh here, They were not to bow before him when he appeared in his types, as in the cloud, in the buſh, and in the fire; neither when hee manifeſteth himſelfe in his Sacraments, but when hee manifeſted himſelfe in the fleſh, and united our nature hypoſtatically to his God-head, here wee are to worſhip him: and ſo when he appeared in glory and majeſtie above the Arke betwixt the Cherubims, they were bound to worſhip him, and when hee appeared

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in the Temple, *Esay 6.*

The Lord had a threefold Arke, first, a fluctuant Arke, as that Arke of *Noah*. Secondly, an ambulatory Arke which was the Arke in the Wilderneſſe, and before the Temple was builded, and thirdly, the fixed Arke in the Temple.

A threefold Arke.

The fluctuant Arke of *Noah* ſignified the toſſed and troubled eſtate of the Church in the world here, it is repreſented alſo by the ſhip in which Chriſt and his Apoſtles were; this ſhip was mightily toſſed, and Chriſt was ſleeping in the meane time in the ſhip, the Diſciples cryed out and bade Chriſt awake, for they were ready to periſh, and Chriſt awoke and calmed the ſtorme; the fluctuant Arke is like the Church toſſed to and fro, and Chriſt in the meane time ſeemeth to be ſleeping, yet hee hath a care that the Barke periſh nor.

תבה

What the Arke of *Noah* ſignified.

The ſecond Arke was that which *Moyſes* made, and it was the ambulatory Arke, this Arke remained in the Tabernacle from the dayes of *Moyſes* untill the dayes of *Eli*, and then they brought it out againſt the *Philiſtims*, where it was taken by them, 1 *Sam.* 4. 11. After that the *Philiſtims* had taken it, they carried it to their five Cities, *Aſhdod, Gath, Ekron, Eskalon & Gaza*, 1 *Sam.* 5. and there it remained *in the countrie of the Philiſtims ſeven moneths*, 1 *Sam.* 6. 1. but when the Lord plagued them, they ſent it away upon a new cart to *Bethſhemeſh*, but the Lord ſmote the men of *Bethſhemeſh* alſo becauſe they looked into the Arke, therefore *they ſent for the men of Kiriathjearim to fetch the Arke*, So they brought it to *Kiriath-jearim* where it remained in the houſe of *Abinadab*, *in the hill*, 1 *Sam.* 7. 1. and from them it was carried into the houſe of *Obed-Edom* the *Gittite*, 1 *Chron.* 13. and from thence to *Davids* houſe at *Ieruſalem*, where hee made a Tent for it, the Arke

ארון *arca*

The places whereunto the Arke was carried after it was ſeparated from the Tabernacle.

Arke was never in *Gibea*, for that was in the Tribe of *Benjamin*; neither did *Abinadab* dwell in *Gibea*, but *Kiriath-jearim*, which was in the Tribe of *Iuda*; this error that it was in *Gibea* aroſe of this, becauſe they tranſlated *gibhgna*, *Gibea*, a proper name, whereas it ſhould be tranſlated *A hill, appellativè*, and *Abinadab* dwelt in this hill, 2 *Sam.* 6.2,3.

גבעה *mons, appellativè hic ſumitur & non propriè.*

The Arke is ſaid to reſt in the Temple.

The third Arke was *Salomons* Arke which hee ſetled in the Temple of *Ieruſalem*, the ſame in ſubſtance, but wandring before; it had more Cherubims than it had when it was in the Tabernacle, there were but two Cherubims in the Tabernacle, but foure in the Temple. And now it is ſaid to reſt, 1 *Chro.* 23.25. *The Lord God hath given reſt to his people*, and in regard of the unſtayednesse of it before *Moyſes* ſayd to the people, *yee are not yet come to your reſt*, *Deut.* 12.9.

Why the ſtaves were not taken from the Arke in the Temple.

But it is to be obſerved, that when it was ſetled in the Temple, the ſtaves which caried it were not taken away; although they were hid & did not appeare, as they did when the *Coathites* carried it, *yet the ends of the ſtaves were ſeene out in the holy place before the Oracle*, 1 *Kin.* 8. 8. this was done to let the Iewes underſtand, that if they abuſed this Arke, the Teſtimonie of his preſence, and put their truſt onely in it; that the ſtaves were readie to be pulled out againe to carry it from them.

Concluſion.

The Concluſion of this, although the Arke was the pledge of Gods preſence to the Iewes, and ſanctified the places where it came, as *Salomon* ſayd, *The places are holy whereinto the Arke of the Lord hath come*, 2 *Chro.* 8. 11. yet it was but the furniture of *a worldly ſanctuary*, *Heb.* 9.1. and under the Goſpell to be done away, that men ſhould ſay no more *the Arke of the covenant of the Lord: at that time they ſhall call Ieruſalem the throne of the Lord*, *Ier.* 3.16. the Church then ſhall be his Arke, & he ſhall ſit upon it, becauſe it ſhall be ſanctified, and all ſhall haue acceſſe to the holieſt.

CHAP.

CHAP. V.

Where they worshipped when the Arke and Tabernacle were separated.

A ceremoniall appendix of Command. 2.

1 *King.* 3. 4. *And the King went to Gibeon to sacrifice there; for that was the great high place, a thousand burnt-offerings did Salomon offer upon that Altar.*

The Tabernacle removed from *Shilo* after the Arke was taken out of it.

Moyses Tabernacle was removed from *Shiloh*, *Psal.* 78 60. *He refused the Tabernacle of Shiloh*; and it seemeth to have beene transported at that time, when the Arke was taken out of it, and the *Philistims* had overcome the *Israelites*, 1 *Sam.* 4. 11. It was removed from *Shilo*; *Ier.* 17. 12. *But go yee now into my place which was in Shilo; where I set my name at the first, and see what I did to it*, and *Psal.* 78. 67. *Moreover he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim, but he chose the Tribe of Iudah: The Mount Sion which he loved*, that is, hee rejected *Shiloh* which stood in the Tribe of *Ephraim*, and the Tabernacle of *Ioseph*, because *Ephraim* was *Iosephs* sonne.

The Tabernacle carried to *Nob*.

The Tabernacle was transported from *Shiloh* to *Nob*, a Citie of the Priests unto which *Dauid* did flie; from thence it was transported to *Gibeon*, a City in the Tribe of *Benjamin*, where it remained until *Salomon* brought it to *Ierusalē*, 2 *Chr.* 1. 3. *And Salomō & all the Congregation with him went unto the high place which was in Gibeon; for there wat the Tabernacle of the Congregation of God, which Moyses the servant of God had made in the Wilderneſſe.*

Salomon brought the Tabernacle to *Ierusalem*.

From thence *Salomon* brought the Tabernacle of the Congre-

Congregation into the Temple of the Lord, 2 *Cor.* 5. . 6. 7. *And the Prieſts brought the Arke of the covenant of the Lord unto his owne place*, but the Tabernacle, as the Hebrewes ſay, was layd up without any more uſe.

Queſt. When the Arke and the Tabernacle were ſeparated, whether might they worſhip in any other place then before the Arke or the Tabernacle?

Anſw. Who might ſacrifice in other places then at the Arke or Tabernacle.

Theſe who had an extraordinarie warrant, as *Salomon*, *David*, and ſuch, ſacrificed in other places; as *Samuel* ſacrificed at *Rama*, & *David* built an Altar in the threſhing floore of *Arauna* the *Iebuſite*, and ſacrificed there; and the Hebrewes ſay, *Aram privatam non eſſe licitam niſi Prophetis*, That a private altar was not lawfull nor might not be erected but by thoſe who were Prophets.

Sometimes the ſacrifice, Prieſt and place are changed.

In extraordinary ſacrifices yee ſhall ſee ſometimes the place onely changed, as in *Samuel* and *Davids* ſacrificing; ſometimes the Lord changed the place, the ſacrifice, and the Prieſts: he changed the ſacrifice when *Gideon* had prepared a Kid for a feaſt to the Angell, the Kid was onely to be offered in a ſacrifice for the ſin of the Prince, *Levit.* 4. 2. yet he offered the Kid here; then no ſacrifice was boiled before it was offered; but this was boiled firſt, and then offered; then he offered the bread for the meat-offering, and the broth for the drink-offering: and the Prieſt was changed, the Angell was the Prieſt, and *Gideon* was the Levite; and laſt the place was changed. The Lord who is the law-giver, and giveth lawes to men, and not to himſelfe, he may change time, place, and perſon as he pleaſeth.

Gideons ſacrifice.

Queſt. What are we to thinke of *Salomons* ſacrificing in *Gibeon*, 1 *King.* 3. 3. *And Salomon loved the Lord walking in his ſtatutes, as David his father, onely hee ſacrificed and burnt incenſe in high places.*

Anſw. *Salomon* ſacrificed upon the braſen Altar which wa

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in *Gibeon*, as his father did, 1 *Chro.* 1.30. this is not set downe as a blemish to *Salomon*, as if he had done any thing otherwise then his father; *for hee loved the Lord, and walked in his statutes as his father David:* and *rak* here is not *particula exceptiva vel exclusiva*, but onely *restrictiva*; that is, he sacrificed in no other places, but onely in the place where he saw his father sacrifice.

Salomon sinned not in offering in *Gibeon.*

רק *est particula restrictiva, non exclusiva vel exceptiva.*

What are we to thinke of the peoples sacrificing in the high places before the Temple was built, 1 *King.* 3. *onely the people sacrificed in the high places; because there was no house built unto the name of the Lord in those dayes.*

Quest.

Some answer that there were three sorts of those who sacrificed in those dayes, first, those who sacrificed to the true God in a place appointed by him; secondly, some sacrificing to the true God, but in a place not appointed or allowed; and thirdly, some sacrificing to Idols in a place not appointed by him: and they make the people sacrificing in high places, because the Temple was not built yet, to be worshippers of the second sort; but if we shall looke in what sense the high places are taken usually in the Scriptures, wee shall finde that they signifie a place where they worshipped false gods.

Answ. Three sorts of those who sacrificed before the Temple was builded.

The high places in the Scriptures usually are taken in an evil sense.

What Altars are these *Psal.* 84.3. which *David* speaketh of when he saith, *yea the Sparrow hath found a house, and the Swallow a nest for her selfe where shee may lay her young ones, even thine Altar*; Seeing no uncleane thing was permitted to enter within the Temple; and the Hebrewes write, that there was [*cole gnorebh*] a scarcrow set up upon the Temple to fright the fowles, that they might not come neere it.

Quest.

כולא עורב *inhibens corvum.*

By the *Altars* here, are meant the Altars which were built in the high places to the Lord by the Prophets, before the Temple was built; for as yet *Salomons* Temple was not builded: or it may be sayd that *David* spake this by the spirit of prophesie, of the Altars in the time

Answ. What Altars are meant that *David* speaketh of.

of the captivitie, when the Swallowes built their neſts in the ruins of the Altars, or it may bee underſtood of the houſes or trees neere the Tabernacle, as *Ioſh.*24.26. *Ioſhua* tooke a great ſtone, and ſet it up under an oake which was by the Sanctuary of the Lord.

Queſt. What Altars doth *Elias* meane of, when hee ſaith, *they have deſtroyed thine Altars*, ſeeing now there were no Altars in the high places, which were the Lords Altars?

Anſw. *They have deſtroyed thy Altars*, that is, all the meanes of thy worſhip; or if we take the Altars literally, it may be underſtood of thoſe Altars built by the Prophets extraordinarily after the Temple was built, as *Elias* built an Altar in mount *Carmel*.

By Altars is meant the meanes of Gods worſhip.

The Iewes adde farther, that all the times that they ſacrificed upon theſe Altars, they ſacrificed a female and not a male, 1.*Sam.*7.9. *vajagnalehu, & obtulit ipſum*, he offered a male; but the critickes of the Iewes, the *Maſoreth* readeth it *vajagnaleah*, that is, they offered a female upon theſe Altars, and not a male.

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Offering of ſacrifice upon the high places was found fault with after the Temple was built; *Iehoſaphat* is blamed for this, that he tooke not away the high places, 1 *King.*22.43. and likewiſe *Aſa*, 1 *King.*15.14. becauſe he tooke not away the high places; but the Lord commended *Ezekiah* much for taking away the high places, yet *Rabſache* blamed him for taking away theſe high places and Altars, *Eſay* 36.7.

It was a fault to offer in the high places after the Temple was builded.

Concluſion. The Concluſion of this is, the Lord by degrees withdrew his typicall preſence from the Iewes, firſt, hee ſeparated the Arke and the Tabernacle, ſecondly, the Arke from the Temple, thirdly, hee deſtroyed the Temple, that they might looke onely to him who was both the Arke, the Tabernacle, and the Temple.

CHAP.

CHAP. VI.

Of the situation of the Citie of Ierusalem.

A ceremoniall appendix of Command. 2.

Psal. 48. *Beautifull for situation, the joy of the whole earth is mount Sion, on the sides of the north the City of the great king.*

Ierusalem was compassed about with Hils and Valleyes, the Hils were *Gareb, Calverie, Gihon, Aceldama, Olivet,* the Valleyes were the Valley of dead *Carkases, Tyropæum,* the Valley of *Iehosophat* or *hinnom,* or the Kings dale. The hils compassed *Ieruſalem.*

The Citie it selfe stood upon foure Hills, *Sion* towards the south; *Akra* towards the north, upon which *Salem* stood; *Moriah* betwixt *Sion* and *Akra*, and *Bezetha* betwixt *Akra* and *Moriah*; and betwixt *Sion* and *Moriah* lay the great gulfe of *Millo.* The Hils upon which *Ieruſalem ſtood.*

Vpon every one of these hills there is some notable thing to be observed: upon mount *Gareb* all the Lepers were put, therefore it is called, the hill of Scabbes, *Ier.* 31 39. upon mount *Calverie* Christ was crucified; upon *Gihon Salomon* was anointed King; In *Aceldama* was the *potters field* which was bought with *the price of the just one,* for the *buriall of strangers,* *Amos* 2. 6. *Act.* 1. 19. upon mount *Olivet* Christ was taken up to Heaven. Some memorable things done on every one of the Hils.

Vpon mount *Sion* stood the fort of the *Iebusites*, which *David* taking in afterwards, called it the City of *David*, there he built his house. In mount *Akra* stood the old Citie *Salem*, where *Melchizedeck* dwelt, and it is called The Citie of *David* ſtood in *Sion.*

הַקְּרָה *obviam veniens.*

In mount *Moriah Abraham* would have offered his ſonne.

The new towne of *Ieruſalem* ſtood in *Bezetha* called the upper Market.

The gulfe *Millo.*

שֵׁל מַעְלָה יְרוּשָׁלַיִם *Ieruſalem ſuperior.*

שֵׁל מַטָּה יְרוּשָׁלַיִם *Ieruſalem inferior.*

Akra from *hakkara*, *obviam venit*, becauſe there hee met *Abraham* and bleſſed him, when he returned from the ſlaughter of the Kings, *Gen.*14.19. Vpon mount *Moriah Abraham* would have offered his ſonne *Iſaac*, *Gen.*22 and here the Angell ſtood with a drawne ſword in his hand above the threſhing floore of *Arauna* the *Iebuſite*; and upon this mount afterwards was the Temple of *Salomon* builded.

In *Bezetha* was builded the new towne of *Ieruſalem*, called *forum inferius*, in reſpect of *forum ſuperius* that was in *Sion*. To the north of *Bezetha* and *Akra* ſtood the new towne builded by *Hezekiah* which he compaſſed round about with a wall called *murus tertius*, for the firſt wall was builded by *David* round about *Sion*, even to the Sheep-gate; the ſecond wall was builded by *Salomon* round about *Bezetha*, and joyned with the firſt wall at the Sheepe-gate; the third wall was builded by *Hezekiah* joyning it to the old wall of the City *Salem*, and compaſſed round about mount *Akra* to the water-gate, where it joyned with the ſecond wall.

Millo was a deepe gulfe lying to the north of *Sion*, and to the ſouth of *Moriah*; this gulfe *Salomon* filled up when he builded his owne houſe, the Queenes houſe, and the houſe of *Lebanon*.

Mount *Sion* in which the City of *Dauid* ſtood, was called the upper towne, and the reſt that were towards the north of it, *Salem* and *Bezetha*, were called the nether towne, and to this the Apoſtle alludeth, *Gal.*1.25. *Ieruſalem* which is beneath, and *Ieruſalem* which is above; *Ieruſalem* which is above ſignified anagogically the triumphant Church, but allegorically the free children begotten within the covenant of grace; and *Ieruſalem* below ſignified the children of the bond-woman; and for this cauſe it is put in the duall number

Ieruſalaim,

Ieruſalaijm; becauſe it conſiſteth of two Cities which the Greekes call ἀνώπολιν & κατώπολιν. So *Iacobs* armie is called *mahanaijm*, conſiſting of two armies, one heavenly, another earthly; to theſe two *Salomon* compareth the Church, *Cant.6.13. what will yee ſee in the Shulamite; as it were the company of* [*Manahaim, or*] *two armies*, ſhe conſiſted partly of Citizens in the triumphant Church, and partly of Citizens in the militant.

ירושלים

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*; and *Sion* is called, *the hill of God Pſal.68.15.* that is, an excellent hill; for the Hebrewes wanting the ſuperlative, they ſupply it by adding the name God, by which they underſtand that which is moſt excellent and great in that kind, *Pſal.80,11. The trees of it were like the Cedars of God*, that is, excellent Cedars. So *1 Sam.18.10. the evill ſpirit of the Lord came upon Saul*, that is, a very evill ſpirit. So *Ieruſalem* is called *the daughter of Sion*, that is, *Sion* her ſelfe, as the Sonne of man, that is, a man.

Ieruſalem is ſometimes called *Sion*, and ſometimes *Moriah*.

When *Ieruſalem* and *Sion* are ſet together, they are ſo to bee underſtood, as a repetition of the ſelfe-ſame thing for the more earneſt expreſſion, as *Zach.9.9. O daughter of Sion, O daughter of Ieruſalem*, here the explaining of the one word by the other, carrieth a great weight with it. So *Pſal.92.9. For loe thine enemies, O Lord, for loe, thine enemies, O Lord, ſhall periſh*, that is, they ſhall ſurely periſh.

Ieruſalem and *Sion* put together for the more earneſt expreſſion.

Moriah is alſo taken for all the hills whereupon the City ſtood, *Gen.22.2. Goe to the Land of viſion*, that is, to the land of *Moriah*, but *Abraham* ſeeing that excellent viſion, *verſ.14.* of which Chriſt ſpake, *Ioh.8.56. Abraham rejoyced to ſee my day*, he appropriated the generall name, particularly to this mountaine, and called it *Moriah*.

Moriah taken largely for all the hils in *Ieruſalem*.

How is *David* ſayd to bring the head of *Goliah* to

Queſt.

Ieruſalem, 1 *Sam.* 17.54. ſeeing he had not taken in *Ieruſalem* a long time after?

Anſw.

That part of *Ieruſalem* which ſtood in the tribe of *Benjamin* was taken in by *Saul* before, and to this part *David* brought the head of *Goliah*; but the other part was poſſeſſed ſtill by the *Iebuſites* untill *David* was crowned King both over *Iſrael* and *Iuda*, and the firſt victory that hee got after hee was crowned King over both *Iſrael* and *Iuda*, was over the *Iebuſites*.

טבור *umbilicus*, metaphoricè, *Locus editus.* why *Ieruſalem* is called the midſt or the *navil* of the earth.

Ieruſalem is called *the midſt of the earth*, *Ezek.* 38.12. in the originall *Tabbur*, *umbilicus*, becauſe it ſtood upon the hils, as the Navell doth in the Bodie, by this is underſtood that parable of *Gaal*, *Iudg.* 9.37. *Behold people came downe from the Navell of the earth*, that is, from *Ieruſalem*, hence all the Regions round about *Ieruſalem* take their denomination from the ſituation of it, *Pſa.* 89.12. *the north and the ſea, thou haſt created them*, and it is called the north in reſpect of *Ieruſalem*. So *Pſal.* 107.3. *From the Eaſt, and from the Weſt, and from the North, and frõ the ſea.* Here the mediterranean ſea in the Scriptures is put for the South in reſpect of *Ieruſalem*; therefore the ſituation of the heavens is not taken from the body of man in the Scripture, as the Philoſophers ſay, but from the Lord dwelling betwixt the Cherubims in the weſt end of the Temple of *Ieruſalem*; who ſitteth betwixt the Cherubims, looking alwayes towards the Eaſt, and then his right hand was to the South, and his left hand to the North, *Pſal.* 68.4. extoll him, *qui equitat ſuper ad occaſum*, *who rideth upon the Weſt*; becauſe the Cherubims ſtood in the weſt end of the Temple.

Other countries take their denominations from the ſituation of *Ieruſalem*.

The ſituation of the heavens is taken from the Lord dwelling betwixt the Cherubims.

עֶרֶב *eſt veſpera occaſus* עֲרָבָה *eſt locus campeſtris, ſet pluraliter* עֲרָבוֹת *Cœli: hinc eſt quod quidam verterunt Equitat ſuper ad Occaſum: Alij, Inſidet amœnitatibus: Alij, Equitat ſuper Cœlos.*

The Concluſion of this is, *Ieruſalem* being in the center of the earth, and the line of the Goſpel going out from it to be preached through the whole earth, to gather in the Church of the Gentiles to the Iewes, whereby they might make a compacted Citie; therefore glorious things

things are spoken of it. So *Ier.* 3.17. *all the Nations shall be gathered unto it, to the name of the Lord to Ierusalem*, in the originall it is, [*Venikevu*] They *shall run in a line*; for the Gospel went out from *Ierusalem, the sound thereof went to the ends of the earth, Psal.* 19.5. in the originall it is, *the line thereof*: for *Ierusalem* was as the center, and the lines went from the center to the ends of the whole earth, and the same way that the lines went out from it: So shall all Nations returne by the same lines, and bee gathered into *Ierusalem* which is above.

וְנִקְוּ קַוִּים *lineæ eorum,*

CHAP. VII.

In what Tribe the Temple stood. A ceremoniall appendix of Command. 2.

*Ezek.*43 12. *This is the Law of the house, Vpon the top of the mountaine the whole limit thereof round about shall be most holy: behold this is the Law of the house.*

THat we may the better understand to what Tribe the Temple of *Ierusalem* did belong, we must marke that the Lord commanded in his Law, that neither the Tribes, their possessions, nor generations should be confounded; to the end, they might know of what Tribe Christ should come, who was to come of the seed of *David* according to the flesh: therefore he caused to divide the Land into Tribes, *Num.* 36.2. and he commanded that they should not dispone of their possessions either amongst themselves, or to strangers, therefore if a poore man for poverty had morgaged his possession, the Lord appointed the yeere of Iubile that it might returne to him againe that yeare, *Levit.* 15.10.

Why the Tribes were kept distinct.

To which Tribe the Temple belonged.

ירש
verbum contrariæ significationis.

The Temple ascribed to the Tribe of *Benjamin*.

Why *Benjamin* is called a ravening Woolfe.

The Temple ascribed to the Tribe of *Iuda*.

Now *Iuda* having gotten his lot, and *Benjamin* his (for upon these two Tribes the Temple did stand) the question is, to which of these it did belong? for sometimes it is given to the Tribe of *Iuda*, *Iosh.*15.63. *as for the Iebusites the inhabitants of Ierusalem, the children of Israel could not drive them out, but the Iebusites dwell with the children of Iudah at Ierusalem unto this day*, In the originall it is, *Iarash*, *exhæreditare*, to cast them out of their possessions. Sometimes to the Tribe of *Benjamin*, *Iudg.* 1.2 . *Iosh.*18.20. and *Neh.*11.24. *Ierusalem* could not belong to them both alike, for mount *Moriah* standeth betwixt the upper and lower Citie, the upper belonged to the Tribe of *Iuda*, and the lower to *Benjamin*, but to which of the Tribes doth mount *Moriah* belong? it seemeth to be ascribed to the Tribe of *Benjamin* by the testament of *Iacob*, as the scepter to the Tribe of *Iuda*; for *Iacob* saith in his Testament, *Benjamin shall ravine as a Woolfe: in the morning he shall devoure the prey, & at night he shall divide the spoile*, *Gen.*49.27. by which is signified the Altar upon which the sacrifices were burnt, and th blood poured out at the foot of the Altar: for the Priests killed the sacrifice in the morning, and divided the spoyle, that is, the things which they had gotten from the people, they divided amongst themselves at night, they call the Altar the ravening Woolfe, and the Priests the dividers of the spoyle.

Againe, the Tribe of *Iuda* vendicateth the Temple to them, *Psal.*78.67. *he refused the Tabernacle of Ioseph, and chose not the Tribe of Ephraim; but chose the Tribe of Iuda, the mount Sion which he loved, and he built his sanctuary like high places, like the earth which he hath established for ever*, meaning the Temple, which was builded in this Tribe.

But that we may decide the question, we must marke that the Temple was builded upon mount *Moriah*,

2 *Chro.*

2 *Chron.* 3.1. this mount *Moriah* was divided from mount *Akra* by a great valley, but in the time of the *Macchabees* they filled up this valley, that they might joyne the Citie to the Temple, and made the top of mount *Akra* lower, that they might see the Temple in the Citie.

The Temple was builded upon mount *Moriah*.

The upper and the neather Citie were divided by a great valley which *Iosephus* calleth *Tyropæon*, and in the Scriptures *Millo*. If the line be drawne through this valley, then it leaveth *Sion* towards the South in the Tribe of *Iuda*, and mount *Moriah* with *Salem* and *Akra* towards the North, in the Tribe of *Benjamin*, but if the line be drawne through the valley which was filled up by the *Maccabees*, then mount *Moriah* is conjoyned with *Sion* in the Tribe of *Iuda*; for the Temple was builded in the threshing floore of *Arauna* the *Iebusite*; and the *Iebusites* dwelt upon mount *Sion*: therefore the division by this valley cannot shew us in what Tribe the Temple stood; So that we must search out another line, which separateth the Tribe of *Iuda* from *Benjamin*; which line being to the north of *Iuda*, must bee upon the south of *Benjamin*, the two extreames of this line are set downe, *Iosh.* 15.5. where he describeth the borders of *Iuda*; the east part of the line tendeth towards the dead Sea, at that part where *Iordan* entereth into it, called *Lingua maris*; and the west part of the line tendeth towards the great Sea, called the mediterranean Sea; these are his words; *For the east border was the salt Sea, even to the end of Iordan*, this was the dead Sea where *Sodome* and *Gomorra* stood, *And their border in the north quarter, was from the bay of the Sea at the uttermost part of Iordan, Iosh.* 15.5. This was towards the east, the line was stretched forth towards the west to *En-rogel*, which is a fountaine in the valley of *Hinnom* where the valley *Tyropæon* endeth. Now if

How the upper and neather Citie of *Ierusalem* were divided.

The line which divided *Iuda* from *Benjamin* reached from the dead Sea to the Mediterranean Sea.

The line commeth from *En-rogel* thorow the valley of *Hinnom* to the tongue of the Sea.

if yee will ſtretch out the line from the fountaine of *En-rogel* to the tongue of the Sea, it muſt bee drawne thorow the valley of *Hinnom*, to the north of mount *Sion*, and then it is ſubjoyned, *verſ. 9.* (ſpeaking of *Moriah*) *and the border was drawne from the top of the hil unto the fountaine of the water of Nephtoah*, which is over againſt *Hinnom* towards the weſt, and to the valley of *Rephaim* towards the north, for *Ioſh.* 18.16. maketh mention of two valleyes, one towards the eaſt of the Citie, called *Hinnom*. upon the weſt of which lieth the hill *Moriah* and the Temple; the other valley is called the valley of *Rephaim* or *of Gyants*, lying towards the weſt and ſouth of mount *Sion*, then the north part of that valley muſt ſtretch towards mount *Moriah*, and the line which divideth the Citie and the mountaine thereof to wit *Moriah*, in two parts, muſt touch the valley of *Rephaim* towards the north, the ſame diviſion is ſet downe, *Neh.* 11.24. So that *Benjamin* had the north ſide of this line, and *Iuda* the ſouth, & the line ſtretching over the top of mount *Moriah*, it went thorow the middle of the Temple, and through the holieſt of all; ſo that the on halfe of the Temple ſtood in the Tribe of *Iuda*, and the other in the Tribe of *Benjamin*; the one halfe of the Arke in the one tribe, and the other in the other; and of the foure Cherubims, two ſtood in one Tribe, and two in another; and God himſelfe ſitting betwixt the wings of the Cherubims is ſayd *to dwell* (*cetheph an*) *betwixt his ſhoulders*, that is, in *Ieruſalem* where the Temple ſtood in the very borders of *Iuda* and *Benjamin*. *Catheph* ſignifieth the borders or marches, as if hee ſhould ſay, hee ſhall dwell in the very outmoſt borders of *Iuda* and *Benjamin*.

Now for the better underſtanding of theſe things which have beene ſpoken before, marke this figure following.

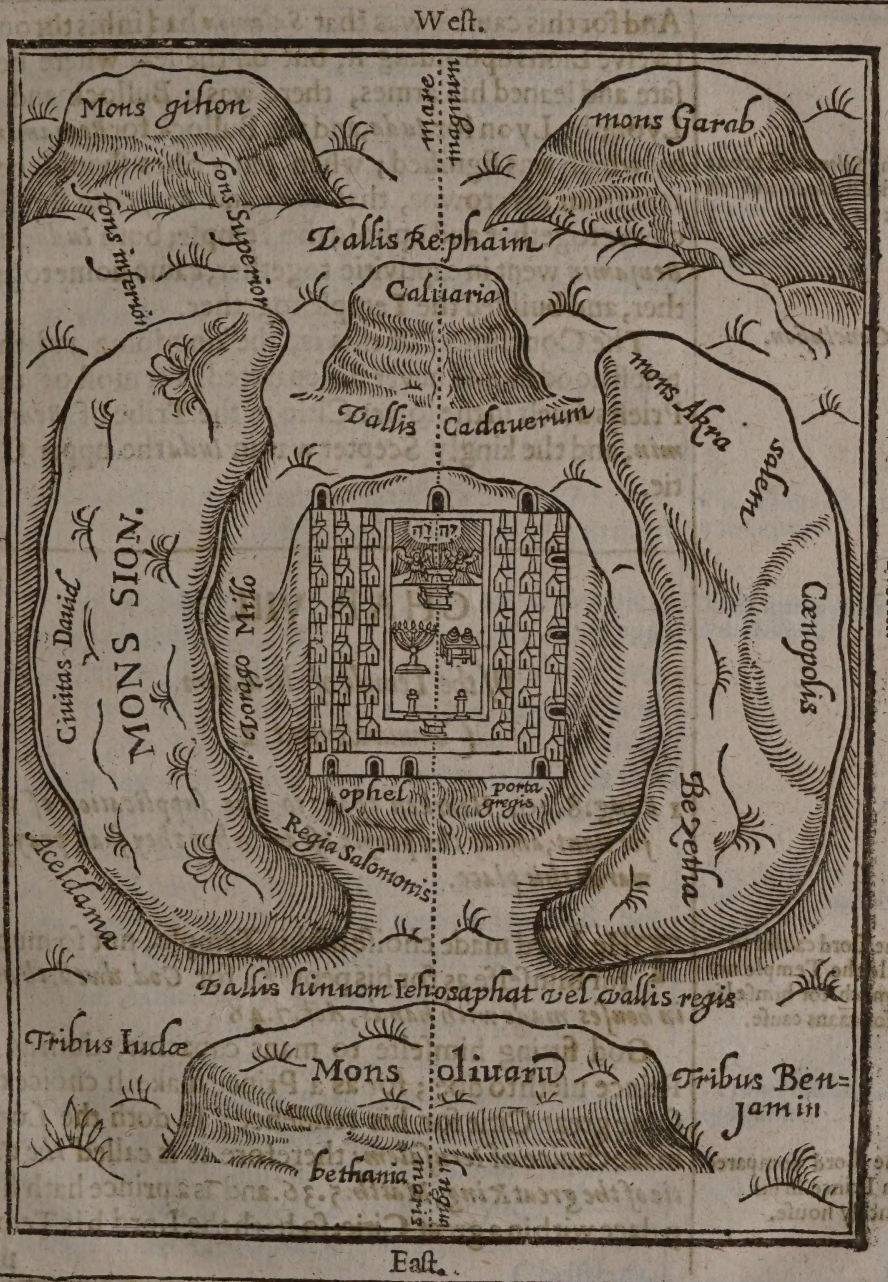
The line goeth directly over the top of Mount *Moriah*.

The line goeth thorow the midſt of the Temple, the holieſt, and holieſt of all, and betwixt the Cherubims.

How God is ſaid to dwell betwixt his ſhoulders.

כתף *humerus*. *vel extremitas alicujus rei.*

And


West.
Mons gihon
fons Superior
fons inferior
mare magnum
mons Garab
Vallis Rephaim
Caluaria
Vallis Cadauerum
mons Akra
Sepulchrum
Cenopolis
North.
South.
MONS SION.
Ciuitas Dauid
Torago Mille
ophel
porta gregis
Regia Salomonis
Aceldama
Bezetha
Vallis hinnom Iehosaphat vel vallis regis
Tribus Iudæ
Mons oliuarū
Tribus Benjamin
bethania
mons
East.

And for this cause it was that *Salomon* had in his throne twelve Lions upholding it, but on the seat where hee sate and leaned his armes, there was a Bullock and a Lyon; the Lyon for *Iuda*, and the Bullock for *Benjamin*: by which was signified; when ten Tribes should bee rent from his crowne, that *Iuda* and *Benjamin* should cleave together and uphold the Temple; both *Iuda* and *Benjamin* went in captivitie together, came home together, and builded the Temple together.

Why *Salomons* Throne had a Bullock and an Oxe.

Conclusion.

The Conclusion of this is, the kingdome and the priesthood should never be separated; for most of the Priests dwelt in the lower Citie in the Tribe of *Benjamin*, and the kingly Scepter was in *Iuda* the upper Citie.

CHAP. VIII.

Of the Temple of Ierusalem.

Commandement 2.

1 *King*. 8. 30. *Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place.*

The Lord causes to build the Temple not so much for himselfe as for mans cause.

THe Lord made choise of this Temple, not so much for himselfe as for his people; for *God dwelleth not in houses made with hands, Act*. 7. 48.

The Lord compared to a Prince in his princely house.

God fitting himselfe to mans capacitie, doth as a Prince useth to doe; for as a Prince maketh choice of some great Citie for his residence; so doth the Lord make choice of *Ierusalem*: therefore it is called *the Citie of the great King, Matth*. 5. 36. and as a prince hath his palace within a great Citie; so hath the Lord his Temple

ple within *Ierusalem*; and therefore it is called the *place of his habitation*, *Psal.*76.2. and as a Prince hath his palace distinguished in so many courts: so was the Temple of *Ierusalem*: and as they have their furnished Tables; so the Lord hath his Altar for his Table, *Mala.*1.7. and his appointed time for dinner and supper, were the morning and evening Sacrifices, *Psal.*50.10. *Every beast of the forrest is mine, and the cattell upon a thousand hils. If I bee hungry I will not tell thee.*

The Lord had his Table and appointed times, as it were, for dinner and supper.

This Temple was called the *throne of his glory*, *Ier.* 14.21. So *the perfection of beauty, and the joy of the whole earth*, *Lament.*2.15. So *the place of his rest*, *Psal.*132.14. and 1 *Chro.*6.41.

It was divided into three parts, and therefore, *Ier.*7 4. useth a threefold repetition to note these three parts of the Temple.

The Temple divided in three parts.

The first was the holiest, the *Seventy* call it ὄικον, it is also called *Oraculum*, *Exod.*25,22. and it is called *Sanctum Sanctorum*, the holy of the holiest, because it was separated from all profane uses *Heb.*9.14. and because it was holy, the High priest who went into it, behoved to sanctifie himselfe before he went into it, and he was a type of Christ, who *was holy, blamelesse, and undefiled, and separated from sinners*, *Heb.*7.26.

Divers names given to the holiest.

The second part of the Temple was called ναὸν *vel Sanctum*, and here the Priest did foure things, first, hee trimmed the lampes and lighted them, secondly, hee cleansed the Altar, thirdly, he prepared the Table for the shewbread, and fourthly, he offered incense.

What things the Priests did in the holy place.

Before they entred into the holy place, there stood two great pillars, *Iachin* & *Boaz*, *Stabilitie and strength*, 1 *King.*7.21. which signifieth the indurance of the spirituall Temple the Church, *that the gates of Hell should not prevaile against her*, *Mat.*16.17 So they signified the Apostles, who are called *pillars*, *Gal.*2.9. and likewise all Christians,

The two Pillars what they signifie.

Christians, *Rev.* 3.12. *him that overcommeth will I make a piller in the Temple of my God.*

What things were done betwixt the porch and the Altar.

Betwixt this porch and the Altar the Priests humbled themselves, and wept in the day of humiliation, *Ioel* 2.17. it was in this place that *Zacharie* was stoned to death, 2 *Chro.* 24.21. So here *stood five and twenty men, with their backes towards the Temple, and their faces toward the East, and they worshipped the Sunne, Ezek.* 8.16. and there was the court of the people, and last the court of the Gentiles, where the Proselytes stood when they were converted, this was farthest from the holiest of all; therefore it is sayd, that the *Publican stood afarre off, Luk.* 18.13. meaning from the holiest, it was out of this place where Christ drove away the buyers and sellers, and the entrie to this was called the *beautifull* gate, or *Salomons* Porch, *Act.* 3.2.

Why the court of the Gentiles was left out.

This court of the Gentiles was to be left out and not to be measured, *Rev.* 11.2. *but the court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles*, this was done to signifie the multitude of the Gentiles that were to bee called, that this court could not containe them.

A comparison betwixt the first and second Temple.

The Iewes and Tyrians were builders of the first and second Temple.

FIrst, both the first and second Temple were builded by Iewes and *Tyrians*; the first Temple, 1 *King.* 5.18. *and Salomons builders, and Hirams builders did hew them, &c.* So the *Tyrians* helped to build the second Temple *Ezr.* 2.7. and they signifie the diversitie of gifts which are requisite for the bnilding of the Church, and that people of all Nations shall have accesse to the Church.

The second Temple was built after the manner of the first, the patterne of the first Temple was shewed to *David*,

David, and he shewed it to *Salomon*: So the patterne of the second Temple was shewed to *Ezekiel*, and hee shewed it to *Zerubbabel*.

The second Temple was built after the manner of the first.

The glory and splendor of the first Temple farre exceeded the second: the first Temple was all built of hewen & polished stone, but not the second; and where it is said in the Gospel that the *Temple was adorned with goodly stones and gifts*, *Luk.*21.5. that is meant onely of *Salomons* Porch, and that part which looketh towards mount *Olivet*, for Christ sate upon mount *Olivet* when they shewed him that goodly sight; but the rest of the Temple was not of such polished stone.

The outward beautie of the first Temple exceeded the glory of the second.

Secondly, the glory of the first Temple, it was all gilded within, and therefore it is called *gold*, *Lament.* 4.1. *How is the gold become dimme? How is the most fine gold changed? the stones of the Sanctuary are poured out in the top of every street*, but there was no such gilding in the second Temple.

The Temple is called gold.

Thirdly, there was no hammer heard in the building of the first Temple, but there was much noyse heard in the laying of the foundation of the second Temple, *Ezra* 3.12. and in the building of it, *for with the one hand they wrought in the worke, and with the other hand held a weapon*, *Nehem.*4.17.

The first Temple was built without *noyse*, but not so the second.

Fourthly, the first Temple was filled with a cloud, but not the second. In the first Temple there came a fire from heaven to kindle the Sacrifice, but not in the second; the Arke and the holy oyle were not in the second, there were many more Prophets in the first than in the second; the second Temple was often defiled by the Greekes, by the Romans, by *Antiochus*; not the first.

Many things wanting in the second Temple which were in the first.

Yet the glory of the second Temple farre exceeded the glory of the first, *Hag.*2.9. *The glory of this latter house shall be greater than of the former, saith the Lord of hoasts;*

The second Temple exceeded the first Temple in glory.

hosts; for in this place I will give peace, saith the Lord of hosts.

How the second Temple exceeded the first.

In place of the gold in the first, was Iesus Christ in the second Temple, *in whom are hid all the treasures of wisedome and knowledge, Coloss. 2. 3.* In place of the polished and hewen stones in the first Temple, was Iesus Christ in the second Temple, *a living stone*, and his members, *as lively stones, are built up a spirituall house, 1 Pet. 2. 4. 5.* The glory which was in the first Temple left it, but the glory of the second Temple, Iesus Christ, promiseth to be with us unto the end of the world. *Salomon* who built the first Temple fell away to Idolatry, but *Zorobabel* who built the second Temple fell not to Idolatry; the first Temple had the holy oyle; but in the second Temple came Iesus Christ, *who was anointed with the oyle of gladnesse above his fellows, Psal. 45. 7.* Now because of all these priviledges of the second Temple above the first, therefore Christ is said to *come to his Temple, Malac. 3. 1.*

A comparison betwixt the Temple and Christ.

All that was in the Temple were types of Christ.

EVery thing which was in the Temple, was a type of Christ; the vaile was a type of his flesh, *Heb. 10. 20.* the golden Altar, of his intercession, *Revel 8. 3.* and the brasen Altar, of his passion.

The reverence that was had to the Temple being a type of Christ.

Because this Temple was a type of the bodie of Christ, *Ioh. 2. 19. destroy this Temple, and in three dayes I will raise it up.* Therefore no man *might carry a vessell through it, Mark. 11. 16.* No man might walke upon the top of it, therefore when the Divell tooke Christ up and set him upon it, and when his slaves tooke *Iames* the Apostle and threw him downe from the top of it, they did that which was altogether forbidden to the Iewes.

A comparison betwixt the Temple and Heaven.

THe Temple was made in weight, number, and measure, *Ezek.*43.10. and this word [*tacan*] is applyed to the Heavens, *Esay* 40.12. to teach us to make an anagogicall application from the Temple to the heavens; and therefore the Temple is called Heaven, 2 *Chro.*6. 30. *Psal.*11.4. *The Lord is in his holy Temple, the Lords Throne is in Heaven.*

תכן *expendit numero, ponderе & mensura.*

There was a controversie betwixt the *Samaritans* and the Iewes, whether the Temple of *Ieruſalem*, or the Temple of *Samaria* was the place of Gods worship. Christ endeth this controversie, *Ioh.*4.21. when hee saith, *The houre commeth, when yee ſhall neither in this mountaine, nor yet at Ieruſalem worſhip the father.* And to shew how that *Ieruſalem* should be no more the place of Gods worship, first he separated the Arke from the Tabernacle; secondly, the Arke from the Temple; and then shortly afterwards he destroyed the Temple. *Ieremiah* complaineth in his time, that the Lord was like *a ſtranger in the Land, and as a way-faring man, that turneth aſide to tarrie for a night, Ier.*14.8. A wayfaring man that tarrieth but for a night in an Inne, hath but little care of it: So the Lord began now to bee a stranger, and to take little care of this Inne his Temple, where he was wont to lodge, and now hee was to forsake it for ever.

The contention betwixt the Samaritans and Iews for the place of Gods worship.

God removed from the Temple by degrees.

The Conclusion of this is, there is now no appointed place for the worship of God, nor ever shall bee, therefore the Iewes, who have the veile upon their hearts, are very blind, who hope yet, that the Temple of *Ieruſalem* shall be built againe. When they pray, they ever turne their faces towards the Temple of *Ieruſalem*; and when they see a new house builded, they marke

Conclusion.

שְׁחֹר a contraction which is שְׁחוֹר עַל הַלֵּבֶן וְכַר לְהֻרְבָּן *nigrum ſuper album, Recordare vaſtationis.*

the white wall with a blacke ſticke, and they leave a little ſpace wherein they write thoſe words, *nigrum ſuper album*, blacke upon white, and under this they write *recordare vaſtationis*, remember the deſtruction of *Ieruſalem*; they marke the white wall with a blacke ſticke, to ſignifie, that they mourne, becauſe *Ieruſalem* is not built as that new wall is built; and they pray the Lord to remember the deſtruction of *Ieruſalem*, and to have pittie upon it, and they ſay, *Pſal.* 137.4. *If I forget thee, O Ieruſalem, &c.*

CHAP. IX.

Of the Cherubims.

A ceremoniall appendix of Command. 2.

Exod. 25.18. *And thou ſhalt make two Cherubims of Gold: of beaten Gold ſhalt thou make them, in the two ends of the Mercie-ſeat.*

כְּרוּב *Cherubinus a* רָכַב *equitare* מֶרְכָּבָה הַשְּׁכִינָה שְׂרָפִים *Seraphin*

angeli quia celeritate & aſpectus ſplendore quaſi flammantes & ignei viſi ſunt. שָׂרַף *uſſit.*

THey are called Cherubims from the Hebrew word *Racabh* to ride, becauſe the Lord did ride betwixt them, *Pſal.* 18.10. *He rode upon a Cherub*; and *he ſitteth betweene the Cherubims*, *Pſal.* 99.1. therefore they are called [*Mercabhah haſhekina*,] the Chariot of Gods Maieſtie.

They are alſo called *Seraphim* from *Saraph* to burne, becauſe the Angels his Miniſters are a flaming fire, *Pſal.* 104.4 and the fyrie Angel or the *Seraphin touched the lips of the Prophet Eſay with a live-coale which he had taken with the Tongs from off the Altar*, *Eſa.* 6.6.

The firſt place that we reade of theſe Cherubims is,

Gen.

*Gen.*3.24. *He placed at the east end of the Garden of Eden Cherubims and a flaming Sword.* And hence it is probable that the history of *Genesis* was written after that the Tabernacle was erected in the wilderneſſe, for *Moyses* writeth of them, as of things heard and knowne amongſt the people.

They are painted as young men, and not like boyes or children, and ſo the Angels appeared in the likeneſſe of young men *Mark.*16.5. *And entring into the Sepulchre they ſaw a young man ſitting on the right ſide cloathed in a long white garment.*

The Angels are painted as young men.

They are made in a comely forme and wel favoured, whereas the Divell (although he can transforme himſelfe into an Angel of light) appeareth uſually in terrible and evill favoured ſhapes therefore there is but one word in the Syriacke both for the Raven, Inke, and for the Divell; becauſe hee appeareth blacke like the Raven.

They are painted in a comely forme.

ריה { *corvus* *atramentum* *diabolus.*

They are not painted with foure faces, as it is commonly holden, for [*panim,*] *facies. Ezek.*1.10. is not taken for the face, but for the forme or habite, *Luk.*9.53. *And they did not receive him, becauſe his face was, as though he would goe to Ieruſalem,* that is, his habite; hee lookt as though hee would goe to *Ieruſalem.* So the Cherubims in ſome things they lookt like man in their faces; they went ſtreight up as having legs and thighs, then they were like the Lion in ſomething, in their necke and breſt like the creſt of the Lion; and like the Eagle in their wings, and like the Calfe or the Oxe in their feet. therefore thoſe are miſtaken who thinke that they had foure faces, and from them the *Egyptians* borrowed their *Sphinges,* 1 *Maccha.*3.48. *And they lay do-pen the booke of the Law wherein the heathen had ſought to paint the likeneſſe of their Images,* that is, they ſought to paint their Images like the Cherubims; the man in the

The Cherubims had not foure faces but foure ſhapes or habits. פנים *ſignificat aſpectum, formam vel habitum.*

Cherub hath the face, becauſe man of all viſible creatures is the moſt underſtanding, and is Lord over the reſt.

What their wings ſignified.

They had wings to ſignifie their readineſſe and protection, and *David* alludeth to this. *Pſal.*17.18. *Hide me under thy wings*, and the King of *Tyrus* is called a Cherub, becauſe of his protecting the people that were under him, *Ezek.*28.14.

When one forme of the Cherubims is expreſſed all the reſt are underſtood.

When a Cherub is deſcribed by any of theſe foure all the reſt are to be underſtood. Example, 1 *King.*7.29. *And on the borders that were betweene the ledges, were Lions, Oxen, and Cherubims*; [*And*] here, is *exegeticum*, and not *copulativum*, that is, he made Cherubims which had the likeneſſe of Oxen and Lyons.

The Lord would have the Cherubims covered and not to appeare naked.

They had ſixe wings, with two they covered their faces, and with two they covered their feet, and with two they did flee, and it is probable that the Cherubims in the Tabernacle and Temple had ſixe wings alſo, although they did not flie, two to cover their faces, two to cover their feet, and two ſtretched out: their feet were covered, the Lord would not have them to appeare naked; therefore yee ſhall ſee when they appeared to men they appeared cloathed, *Act.*1.10. *Two men ſtood by them in white apparell.* So *Mark.*16.5. and the Prieſts are commanded to put on breeches, when they come before the Lord, to cover their nakednеſſe, *Lev.*10.26. *Ezek.*24.18.

The wings are put for their hands.

They are made with wings, and, in that viſion of *Ezekiel*, with *hands under their wings*, *Ezek.*1.8. but where they are deſcribed with wings, and no mention made of their hands, then their wings ſerved them for hands, and ſo the Hebrewes put a wing for a hand, *Pſal.*74. *If there be iniquitie in mine hands*, in the Hebrew it is [*becaphai*] in my wing.

בכפי *in alis vel manibus meis.*

And they appeared in theſe formes, *quæ notant Chriſti*

sti trophæum, which sheweth Christs triumph and victorie; who was borne as a man; killed as a Calfe; rose like a Lyon; and ascended like an Eagle: and so in the revelation made to *Iohn*, were *foure beasts full of eyes before and behind and the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had the face of a man, and the fourth beast was like a flying Eagle, Revel.* 4.7.

The divers formes of the Cherubims signifie Christs glorious triumph.

Now let us observe the difference betwixt the Cherubims in the Tabernacle and the Cherubims in the Temple; there were but two in the Tabernacle, and foure in the Temple; those who stood in the Tabernacle looked downward with their faces towards the propitiatorie, but two of the Cherubims which were in the Temple, and stood upon the ground, looked with their faces to the entrie of the Temple, and they had their wings stretched out, not as their wings which stood upon the Arke in the Tabernacle; and the signification was this, that now their charge was to bee extended, and the Gentiles were to be called to waite upon them also.

The difference betwixt the Cherubims in the Temple and Tabernacle.

Againe, marke a difference betwixt the Cherubims in *Ezekiels* vision, & these in the Tabernacle and Temple. In *Ezekiels* vision they are described full of eyes, but in the Temple and Tabernacle they are not so described: they are described full of eyes, πολυόφθαλμοι, to signifie that the Lord whom they attend is full of eyes, and seeth all things.

Difference betwixt the Cherubims which *Ezekiel* saw, and them in the Tabernacle and Temple.

Those Cherubims in *Ezekiels* vision moved, but these in the Temple and Tabernacle stirred not; when these moved, they moved forwards, but never backeward or in a circle, they stood still at the commandement of the Lord, or went forward at his commandement.

In *Isaiahs* vision they cryed *holy, holy, holy, is the Lord*

of hoſts, Eſa. 6. 13. but in *Ezekiels* viſion they made but a ſound or a noyſe.

What an Angell is.

Of this which hath beene ſayd wee may deſcribe a Cherub or an Angell after this manner, An Angell is a creature moſt underſtanding, moſt ſtrong, moſt ſwift, and moſt obedient. Firſt, they are moſt underſtanding, therefore they have the face of a man, and they are full of eyes, to teach us that they exceed man in knowledge, men are but *ratiocinantes creaturæ*, reaſoning creatures, and they are *intelligentes creaturæ*, underſtanding creatures; they learne *hoc poſt hoc, ſed non hoc ex hoc*, one thing after another, but, not one thing of another, as men doe.

Queſt. Why was the blood then commanded to be ſprinkled upon the Lintels of the doores of the *Iſraelites* in *Egypt*, but to teach them to paſſe by their houſes, as we are led by the Signe to know the houſe?

Anſw. The blood was not ſprinkled upon the Lintels of the doores for the Angels cauſe, that they might bee led to know the houſes by this ſigne, but it was to confirme the *Iſraelites* that the Angels ſhould not deſtroy them.

אבירים
Robuſtiſſimi.

The ſecond property of Angels is their ſtrength, repreſented by the Lyon, and therefore they are called *the ſtrong ones*, *Pſa.* 78. 25. one of them killed *an hundred foureſcore and five thouſand in one night*, 2 *King.* 19. 35.

The third property of the Angels is their ſwiftneſſe repreſented by the Eagle, one Angell killed all the firſtborne of *Egypt* in one night, *Exod.* 12. 29.

The fourth property is their obedience repreſented by the Oxe, therefore we pray, *thy will bee done in earth as it is in heaven*, *Matth.* 6. 10.

Concluſion. The Concluſion of this is, this doth miniſter great comfort to the faithful, that they have ſuch miniſtering ſpirits attending upon them continually, to keepe them, in all their wayes; *Alexander* the Great ſlept ſoundly one

The children of God have protection by the Angels.

one night when the enemy was neere by him; and being asked how he could sleepe so soundly; he answered, because *Parmenio* waked: So may the children of God *lye downe in peace and sleepe, Psal.* 4.8. because they have [*gnirin*] the *watchfull ones* attending them, *Dan.* 4.17. *Salomon had sixtie valiant men of the valiant of Israel having all swords because of feare in the night, Cant.* 3.7, but the children of God have more strong and valiant ones waiting upon them, so that they need not be affraid neither in the day or in the night.

עירין *vigilantes.*

CHAP. X.

Of the golden Candlesticke.

A ceremoniall Appendix of Command. 2.

Exod. 25.31. *And thou shalt make a Candlesticke of pure Gold, of beaten worke shall the Candlesticke bee made; his shaft and his branches, his bowles, his knops, and his flowers shall be of the same.*

THe matter of which this Candlesticke was made, was pure Gold, and it had a *shaft, branches, bowles, knops* and *flowers.*

The pure gold signified how excellent the word of God is, *Psal.* 19.10. *more to be desired are they then gold, yea then much fine gold.*

The signification of the Candlesticke.

We are not curiously here to seeke the difference of the knops, branches and flowers, but onely to rest in the generall, that the Candlesticke signified the Word.

The Candlesticke had seven branches, it signified

The branches of the Candleſtick ſignified the divers gifts beſtowed upon the Church.

the divers gifts beſtowed upon his Church by the word, and *Iohn* alludeth to the ſeven branches of this Candleſticke, *Revel.* 1.13. *And in the midſt of the ſeven Candleſticks one like the Sonne of man cloathed with a garment*; this was but *typus arbitrarius*, or an alluſion; for the golden Candleſticke was not made to bee a type of the ſeven Churches of *Aſia*, but it is onely an alluſion to it. So *Prov.* 11.30. *The fruit of the righteous is a tree of life*, here is an alluſion onely, that it is like to the tree of life.

Alluſion.

Alluſion.

The oyle of the Tabernacle was pure oyle.

The oyle which was in this Candleſticke was pure oyle, *Lev.* 24.2. *Command the children of Iſrael that they bring unto thee pure oyle Olive, beaten, for the light, to cauſe the lampes to burne continually*: This pure oyle is called *golden oyle*, or *gold* for the purity of it, *Zach.* 4.12. becauſe the oyle was bright, cleare and gliſtering like gold. So *Iob* 37.22. *Gold commeth out of the north*, that is, faire and cleare weather. It was *beaten oyle*, to ſignifie with what paine and travell the word is prepared, and with patience preached and made to ſhine in his Church.

זהב *aurum, hic eſt oleum ſic dictum, quòd purum ſplendidum & nitidum fuit & ſine mixtura.*

No Waxe might be burnt in theſe lampes, becauſe Honey was uncleane, therefore Waxe was uncleane; Honey might be in no Sacrifice, becauſe it fermenteth, *Lev.* 2.11. So no Waxe might ſerve for light. So there was no ſilke in the Tabernacle, becauſe the Worme which maketh ſilke was an uncleane thing.

שבלי *bdcca*

שבלי *ſpicæ*

The Prophet *Zacharie* in a viſion ſaw two Olive branches emptying themſelves thorow the two golden pipes into the Candleſticke, and they are compared to two eares of corne, becauſe they were full of Olive berries, as the eares were of graines.

What the two Olive trees were in the viſion of *Zacharie*.

Theſe Olive trees were the cauſe of the preſeruation of the Church, and the cauſe of the maintenance in the Candleſticke.

The two annointed ones which ſtand before the Lord of the

*the whole earth, vers.*14. *Targum* paraphraseth them to bee *Zerubbabel* and *Ioshua*, who represented the Church and Common-wealth.

The Lord commanded to make snuffers of pure gold for the snuffing of the lampes, and snuffe-dishes to receive the snuffe; he would have the snuffe taken from the light, to signifie that he would have the word kept in sinceritie and puritie; and he would have the snuffers of gold, to teach them to be blamelesse and holy, who are censurers and correctors of others; and he would have the snuffe-dishes of gold, to teach them that the covering of the offences of their brethren was a most excellent thing.

The snuffers of gold what they signified.

Lastly, in what manner the Priests dressed the lamps; when the lampe was out, he lighted it, and when it was not out, hee dressed it; when the middlemost lampe was out, he lighted it from the Altar; but the rest of the lampes every one he lighted from the lampe that was next; and he lighted one after another, to signifie, that one Scripture giveth light to another; and they say in the *Talmud*, that the cleansing of the innermost Altar was before the trimming of the five lampes; and the trimming of the five lampes before the blood of the daily sacrifice; and the blood of the daily sacrifice before the trimming of the two lampes; and the trimming of the two lampes, before the burning of incense.

The manner how the Priests trimmed the lampes.

That the Priests should order and trimme the lamps, signifieth how Christ and his Ministers should continually looke unto the purity of doctrine and preaching of the light of the Gospel, from evening to morning in the darke place of this world, *untill the day dawne, and the day starre arise in our hearts*, *Rev.*1.13. 2 *Pet.*1.19.

The signification of the trimming of the lampes.

CHAP.

CHAP. XI.

Of the Table of the shewbread.

A ceremoniall appendix of Command 2.

Exod. 25.23. *Thou shalt also make a Table of Shittim wood, &c. vers.* 30. *And thou shalt set upon the Table shewbread before me alway.*

THe Lord commanded to make a Table, and to set twelve loaves upon it.

The loaves represent the Church.

First, the Church is represented by loaves here; as many graines make up one loafe: so many beleevers make up one Church, 1 *Cor.* 10.17 *for we being many are one bread.*

The loaves made of fine floure.

Secondly, these loaves were made of fine floure, and not of barley which was a base graine, and therefore used in no other sacrifice, but in the offering for jealousie, *Num.* 5.15. So *Gideon* represented by a barley cake, *Iudg.* 7.13. and I bought her for so many Homers of Barley, *Hos.* 3.2. but the Wheate was most excellent graine, and the floure of the Wheat was most excellent bread, *Deut.* 32.14. *hee made them eate the fat of the kidneys of Wheate.*

The twelve loaves represented the twelve Tribes. The Tribes were represented by many things.

Thirdly, there stood twelve loaves upon this Table, to represent the twelve Tribes who came of the twelve Patriarchs: these twelve Tribes were represented by many things, by the twelve stones set up in Iordan, and so by the twelve stones set up in the land of Canaan. So by the twelve stones set upon the breastplate of *Aaron*, and upon his shoulders in onyx stones. So by Canaan divided into twelve parts; and from them the twelve

Apostles

Apostles in the New Testament: and the new *Ierusalem* built upon twelve foundations, *Rev.*21.14.

These twelve loaves stood before the Lord; therefore they were called *panis facierum* or *propositionis*, the shewbread, and they signifie that the Church is alwaies the object of the eye of God, and therefore he saith, set up no Idoll, [*gnal panai,*] in my presence.

Why called shewbread.

עַל פָּנָי

They were removed every Sabbath, and new loaves put in their places; to signifie the renewing of the graces of God to his Church.

Why the bread was removed every Sabbath.

None might eat of these loaves, but the Priests who served in their course that weeke, and their Sonnes; the Priests daughter did not eat of this bread when she was a widow, and returned home to her father againe, but she might eat of the lesse holy things, after that she had returned to her fathers house, *Levit.*22.18. So wee being married to the Law, and it having dominion over us, *Rom.*7.1. wee were out of our fathers house, and might not eate of his holy bread; but being *dead to the Law*, *Rom.*7.4. and divorced from our sinnes, as widowes, we may come home to our fathers house, and be partakers of the holy things.

Who might eat of the shewbread.

The Priests so long as they were in this holy service, and eate this holy bread, they were not to keepe company with their wives; for this was a part of their ceremoniall uncleanesse, *Exod.*19.14. *Moyses* commanded them to *wash their cloathes*, and *not to come at their wives*. This abstinence, 1 *Sam.*21. is called *via munda*, a cleane way; and to eate in this uncleanesse, is called *via polluta*: When *David* in necessitie came to *Ahimelech* the Priest to aske bread for him and his men, the Priests had no common bread to give them, but this holy bread: this bread the Priests sayd they might not eate of it, if they were in *via polluta*, and their vessells not sanctified: by *via polluta* is meant here to keep company with

The legall sanctification of the Priests.

How *David* asked the shewbread.

with their wives, and by the sanctification of the vessels is meant the sanctification of our bodies, for our bodies are called our vessels, 1 *Thessalon.* 4. 4. *That every one of you should know how to possesse his vessell in sanctification and honour.* And that this is the meaning, it is cleare by *Davids* answer, when he saith, *they have abstained from women this three dayes*, 1 *Sam.* 21.

Our bodies called our vessels.

In their necessitie *David* and his men might eate of this shewbread although they were not priests; and it had not beene lawfull for them to have eaten of this bread if they had had any other bread; but if they had beene uncleane this way, they might not have eaten this bread at all: so that there were some sorts of legall uncleanesse greater than others.

The Church of *Rome* from this place goes about to prove, that ministers, because they handle holy things, should abstaine from marriage; as the Priests were to abstaine from their wives when they were to eate this holy bread, and so they ground many other of their ordinances upon the Leviticall Law, as none might be a Priest that had any irregularitie or defect in him, as *defectus Natalium*, a defect in his birth, as if he had been a bastard: or *defectus personæ*, a defect in his person, and a number such, which are legall ceremonies, and bind not the Church now. There is *duplex castitas, abjuga & conjuga*; *abjuga* is that sort of chastitie, when a man liveth chastly out of mariage; *conjuga* when hee liveth chastly in mariage, *Heb.* 13. 4. *mariage is honorable in all, and the bed undefiled*, and if they would conclude any thing out of this place, it would not inferre thus much, the Priests abstained from this holy bread but twice in the yeare, because there were foure and twenty courses of them, and they served but weekely, and so long as they served they abstained from their wives, this will not inferre their conclusion: therefore those who

The Church of *Rome* erresin drawing arguments from the Leviticall ceremonies.

Castitas { *abjuga* / *conjuga*.

who serve under the Gospel should live altogether unmarried. This argument might be rather inverted against them this wayes, the Priests under the law were married: therefore the Priests under the Gospel may marry.

What argument may be drawne from the Priests mariage.

And lastly, *theologia symbolica non est argumentativa*, those conclusions hold not which are deduced after this manner from types which are not destinate types.

The Conclusion of this is, the Lord looketh upon his Church continually; therefore the Church should look back againe to him continually; and as *the Angels behold the face of God continually in glory*, *Mat.* 18.10. So should the Church behold the face of the Lord in his word, *as in a glasse*, 1 *Cor.* 13.12. and as *Zedekiahs* Courtiers had this credit, *to see the Kings face alwayes*, 2 *King.* 25. 19. So the Church should studie to see the face of the Lord continually.

Conclusion 1.

Secondly, if such legall cleanness was required of the Priests when they came to eate the shewbread, much more is morall holiness required in us, when we come to eate the holy bread in the Sacrament.

Conclusion 2.

CHAP. XII.

Of the Altar.

A ceremoniall appendix of Command. 2.

Exod. 27.1. *And thou shalt make an Altar of Shittim wood five cubits long, and five cubites broad, &c.*

THere were typicall Altars under the Law, and the mysticall Altar Iesus Christ, signified by them under the Gospel.

The

Two Altars.

The typicall Altars under the Law were the Altar of burnt-offering, and the Altar of incense; the Altar of burnt-offering under the Law in the Wilderness was built of earth, in the Temple it was made of wood overlayd with brasse; and the Altar of incense was made of wood overlaid with gold.

The matter of the Altars.

Why the Altar in the Wilderness was made of earth, and not of hewen stone.

The Altar of burnt-offering in the Wilderness was made of earth, and the Lord would have it made of earth onely, because he would not have it permanent, to remaine after they were gone out of the wilderness; and he would not have it made of hewen stone, to signifie, that mens inventions doe but pollute the worship of God *Exod.* 20.25.

Moyses Altar and *Salomons*, in what they agree.

The Altars of *Moyses* Tabernacle, and *Salomons* Temple were the same in matter, and forme; *Moyses* made his of Shittim wood, and *Salomon* made his of Cedar wood; and the substance was all one, although different in colour, and name onely.

They differed in their bases, height, breadth, and length.

They differed in their bases, the proportion was double; there were two bases of the Altar in the Tabernacle, and foure in the Temple. Secondly, they differed in height, there was a triple proportion, three, and ten, *Moyses* Altar was three cubits high, and *Salomons* Altar was ten cubits high. Thirdly, in length & breadth, there was a fourefold proportion; the Altar of *Moses* was five cubits long, and five cubits broad; and the Altar of *Salomon* was twenty cubits long, and twentie cubits broad.

Salomon made all the vessels of the Temple except the Arke.

Salomon made all the vessels that pertained to the house of the Lord, the Altar of gold, the Table of gold whereupon the shewbread was, and the Candlesticke, 1 *King.* 7.48. but he made not a new Arke, because Christ who was represented by the Arke, *is the same yesterday, and to day, and for ever, Heb.* 13.8.

Quest.

Why doth not *Ezekiel*, when he describeth the new Temple, make mention of the Arke and the Candlesticke,

sticke, as he doth of the Altar and the Temple it selfe at large?

Answ. Why *Ezekiel* maketh no mention of the Arke and Candlesticke in the second Temple.

Because there was not an Arke to bee in the second Temple, and the light of that Candlesticke was not lighted with fire from the heaven, as in the Tabernacle and first Temple; and thus the Scriptures in wisedome doe passe many things; and out of the silence of the Scriptures wee may learne sometimes; as when the Scripture passeth by *Melchizedecks* father and his mother: So when the Scripture setteth downe the curses at large upon mount *Ebal*, and the blessings are concealed; to teach us, that the Law curseth us for the breach of it, and that the blessings are reserved for the Gospel, *Matth.5.*

Why the curses in the Law are expressed, and the blessings concealed.

The golden Altar had a crowne round about it, as the Arke of the Testimonie had, and the Table of shewbread.

The hornes of the golden Altar, what they signified.

There arose foure hornes from the crowne of the Altar, every one in the forme of a broach small in the top, which signified the strength which was in Christ; who was able to overthrow *that Lord with two hornes*, *Dan.6.8.* and *all the hornes of the wicked*, *Psal.75.11.*

The place where they emptyed the Altar of the ashes, was not towards the holiest of all.

It had a hole like a window in the east side, to take out the ashes which fell thorow the grate, as the brasen Altar, and this was upon the east side of the Altar, and not towards the holiest, to signifie that impurity should be farre from the holiest of all. This golden Altar was called *the Table of the Lord*, *Mala.1.7.*

Why the Apostle maketh no mention of the golden Altar, but onely of the golden censer.

The Apostle, *Heb.9.4.* maketh mention of the golden censer onely, and not of the golden Altar; and this he doth to signifie that this was the last period of the Leviticall service to be done away; for the last thing which the Priest did when he came out of the Temple, was to hold up incense with his censer.

The High-priest when he went into the holiest of all once

Why the High-priest left the censer in the holiest of all.

once in the yeare he left the golden censer there for the whole yeare, *Heb.* 9.4. to signifie that this Leviticall service was to be layd downe, and that Christs intercession indureth for ever, and the Apostle passeth by all these things without the vaile, to signifie that the ceremonies without the vaile were to be abolished.

The Angell appeared to *Zacharias* when he was offering incense.

At the right side of this Altar the Angell appeared to *Zacharias*, *Luk.* 1.11. and first he appeared to him at the time of incense, when all the rest of the ceremoniall service was ended, and when hee had done all things which were requisite in the first Tabernacle; as dressing of lamps, sacrificing, putting bread upon the Table every Sabbath; to teach us, that now Christ was to come when the ceremonies were drawing to an end.

Why the Angell appeared to *Zacharias* the father of *Iohn* the Baptist.

Againe, he appeared to *Zacharias* who was the father of *Iohn* the Baptist, to signifie that now Christ was neere comming, because *Iohn*, *Zacharias* sonne, his forerunner was now at hand.

Why he appeared to *Zacharias* an inferior Priest.

Lastly, he appeared to *Zacharias* an inferior Priest, and not to the High Priest, to signifie that *Iohn* should be but a servant, and one that should not thinke himselfe worthy to loose the latchet of Christs shooes.

The signification of the brasen Altar.

The Altar for the burnt-offering was covered with brasse, and it signified Christs passion, as the golden Altar signified his intercession; and as none might goe to the golden Altar to offer incense, but he who might goe to the brasen Altar and offer sacrifice; so we have no mediator of intercession but he that is the mediator of our redemption. This Altar was a large Altar in *Salomons* time, twentie cubits in length, and twentie in breadth: when there was a great sacrifice upon this Altar it was filled to the corners, and *Zachariah* alludeth to this, *they shall be filled like bowles, and as the corners of the Altar, Zach.* 9.15.

Allusion.

When the Sacrifice was accepted of the Lord, they tooke

tooke this for a signe that it was all turned to ashes, and they prayed, *the Lord turne thy sacrifice to ashes*, *Psal.* 20.3.

A signe of the acceptation of the Sacrifices.

This Altar had hornes as the golden Altar had; and they that were to offer a sacrifice, delivered the beast to the Priest, and he tyed it to the hornes of the Altar, and from hence he tooke it to the north gate and killed it, and then the Priest cut it in so many quarters, and laid it upon the Altar and burnt it, and *David* alludeth to this, *Psa.*118.27. *Bind the sacrifice with cords, even unto the hornes of the Altar.*

The Sacrifice was tyed to the hornes of the Altar.

Allusion.

There was one border about the Altar above, and another at the foot of it, and there was a great ditch about the Altar where the blood of the beastes was poured, which were killed; this blood was brought from the north gate, and sprinkled upon the hornes of the Altar, and it ranne downe to the foot of the Altar, into that ditch where the rest of the blood was poured, and it was all carried through secret passages to the brooke *Kidron*, and *Iohn* alludeth to this, *Revel.6.9. I saw under the Altar the soules of them that were slaine for the word of God.*

The blood of the beasts sprinkled upon the Altar, and poured under the Altar.

Allusion.

The border went round about the foot of the Altar, that no man might fall into this deepe ditch where the bloud was poured. So the Lord commanded them to make battlements about their houses, for the safety of men, *Deut.*22.8. and so there was *peribulum* or a wall round about the Temple to save the people that none fell over, because it stood upon a hill.

The Lord placed the brasen Altar in the midst of the Court, but *Ahaz* tooke it out of the owne place, and set it upon the north side of the Altar of *Damascus*, 2 *King.*16.14. even in that place where the Idoll of jealousie was set up at the north gate, *Ezek.*8.5. and here the glory of the Lord appeared at his owne Altar,

How *Ahaz* remooved the brasen Altar.

when he testified unto them by his apparition, that hee was to leave his Temple for their Idolatry, *Ezek.*8.4. this vision of *Ezekiel*, was in *atrio gentium*, in the court of the Gentiles; but when the Lord was to give sentence against them, he came to *the threshold of the doore*, *Ezek.*10.4.

Why *Salomon* sacrificed in the midle of the Court.

Because this brasen Altar was not large enough to containe all the Sacrifices, therefore *Salomon* hallowed the middle of the court, where he sacrificed the rest of the sacrifices, 1 *King.*8.64. *David* and *Salomon* being Prophets, and immediatly directed by the Spirit of God, added some-things which were not in the Tabernacle, as *David* for conveniencie caused the Priest to enter in the service of the Tabernacle when they were twentie five yeares of age; whereas the Priests before did not enter in their ministerie to serve in the Tabernacle, untill they were thirtie yeares of age. So *Salomon* for conveniencie hallowed the middle court for the sacrifices, because the brasen Altar could not containe all the sacrifices at that time, being an extraordinarie sacrifice.

David and *Salomon* added many things which were not in the Tabernacle.

Secondly, something was added in the Temple for signification, as *Salomon* added two Cherubims in the Temple which were not in the Tabernacle; to signifie that the Gentiles were to be called, and that the ministerie of the Angels should be extended to them.

Somethings added in the Temple for signification.

Thirdly, something was added for order, as *David* divided the Priests in foure and twentie orders; but none of the Kings of *Iudah* else did the like, neither *Iosias* nor yet *Hezekiah*; because they were not Prophets, as *David* and *Salomon* were.

Somethings added in it for order.

Quest.

Whether should any Altar bee retained now in the Church or not?

Answ.

The Fathers call the Table of the Lord an Altar by allusion.

The fathers by allusion called the Table of the Lord an Altar, but when they speake this, they meane not properly

properly of an Altar; but onely they call it so, because it carrieth a remembrance of that sacrifice once offered.

Foure sorts of Altars.

There are foure sorts of Altars; *typicum, mysticum, metaphoricum, & falsum*, a typicall, mysticall, metaphoricall, and a false Altar; the typicall Altar, was that under the law; mysticall, as Iesus Christ, *Heb.* 13.10. *Wee have an Altar whereof they have no right to eate which serve the Tabernacle*; metaphoricall, as the fathers call the Table an Altar; and the false Altar, is the Romish Altar, upon which they would offer Christ daily, and crucifie him againe.

Conclusion.

The Conclusion of this is, Christ our High-priest differed farre from the Leviticall Priesthood, he sitteth at the right hand of God when he presenteth our prayers, and offereth them up unto the Lord, whereas the Priests stood at the Altar under the Law when they sacrificed, but they who offer him daily anew againe in a sacrifice for the quicke and the dead, doe bring him in standing, as though his priesthood were not above the Leviticall priesthood.

CHAP. XIII.

Of the Sacrifices in generall.

A ceremoniall Appendix of Command. 2.

1 King. 8.62. *And the King and all Israel with him offered Sacrifice before the Lord, &c.*

What they offered in their Sacrifices.

IN their Sacrifices they offered beasts and fowles, the beasts were the Ram, the Lamb, the Bullocke,

and the Goate, the fowles were the Turtle dove, the Pigeon, and the Sparrow in the ſacrifice of Leproſie.

מום
μόμου *Maculatum.*

The beaſts which were to be offered to the Lord, behooved to have no blemiſh in them, in the originall it is *mum*, which the *Seventy* tranſlate, μόμον, which is, *worthie of blame*; *Immaculatum*, ἄμομον, that is, *without blot*, *Levit.26.16. The man that hath any blemiſh ſhall not offer to the* Lord; then he explaineth what hee meaneth by blemiſh; when they offered the lame, the blind, the ſicke: and contrary to this is that which wee call *Immaculatum*, *Cant.1.Thou art faire my ſpouſe, and there is no blemiſh in thee*, that is, there is no deformitie in thee: *mum* here is not taken for *a ſpot*, as though a ſpotted beaſt were uncleane: for then the Badgers Skinnes which covered the Tabernacle had been uncleane; the Badger is called *ſheſh*, becauſe it hath ſixe ſpots upon it, as the Hebrewes marke.

What is meant by blemiſh.

שש

They might offer nothing that was defective, or wanted any member, *Levit21.25. Bovem aut ovem ſuperfluum aut diminutum*, that is, if it had a member more, or wanted a member, they might not offer it; therefore the Hebrewes ſay, that when they offered Bullockes, they were Buls and not Oxen; becauſe no *beaſts might bee offered to the Lord which were lacking in their parts*, *Levit.22.23*, and as an Eunuch might not ſerve before the Lord: So neither might an Oxe be offered to the Lord. Therefore [*ſhor*] *bos*, the Chaldee paraphraſt ever paraphraſeth it [*thor*] *taurus*.

Nothing which was defective or ſuperfluous in the parts of it might be offered.

The blemiſhes that hindered a beaſt from being a Sacrifice.

The Iewes marke that there are fiftie blemiſhes which diſable a beaſt from being a ſacrifice, five in the eares, three in the eye-lids, ſixe in the mouth, eight in the eye, three in the noſe, twelve in the members of generation, ſixe in the feete, foure in any part of the body, and three beſide over all the body: and moreover the beaſt might not bee ſacrificed untill it had beene

eight

eight dayes old, *Levit.*22.27. so if it had lien with one of another kind, *Levit.*19.19. or if it had killed a man, *Exod.*20.28. or if it were the hyre of a whore, or the price of a dogge, *Deut.*23. None of these might be offered to the Lord.

Every Sacrifice when it was sacrificed to the Lord, it was changed from the use in which it was before, and there was *destructio rei oblatæ*, a destruction of the thing offered. If they were living things, they were killed; if they were liquid things, they were poured out; and if they were solid things, they were bruised, and burnt, as corne: now in the masse the Papists cannot tell what destruction is there, whether there be *physica mutatio*, a physicall change there or not: therefore they cannot tell whether it be a sacrifice or not.

Every Sacrifice was changed when it was offered.

That which was living was killed and cut downe, *per spinam dorsi* thorow the chaine bone of the backe; and the Apostle alludeth to this, *Heb.*4.13. *all things are naked and* τετραχηλισμένα *opened unto the eyes of him with whom we have to doe*, that is, cut up as the sacrifice, and layd naked before him; and Christ alludeth to this cutting up of the Sacrifice, *Matth.*24.51. διχοτομήσει, *he will cut him asunder, and give him his portion with hypocrites.* If they be not sacrifices now to the Lord, hee will cut them like sacrifices in his wrath.

The living Sacrifice was cut downe thorow the back-bone. *Allusion.*

Allusion.

Thirdly, every Sacrifice was salted with salt, *Lev.*2.13. *And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt.* So *Marke* 9.49. *every sacrifice shal be salted with fire*, this might seem at the first an improper speech, for if we marke not wherein the comparison standeth, we may mistake it, *Cant.*5.13. *thy lippes are like the Lillie*; If the comparison bee not rightly marked we may easily be deceived, for the com-

Every Sacrifice had salt joyned with it.

When things are compared we must marke diligently wherein the comparison standeth.

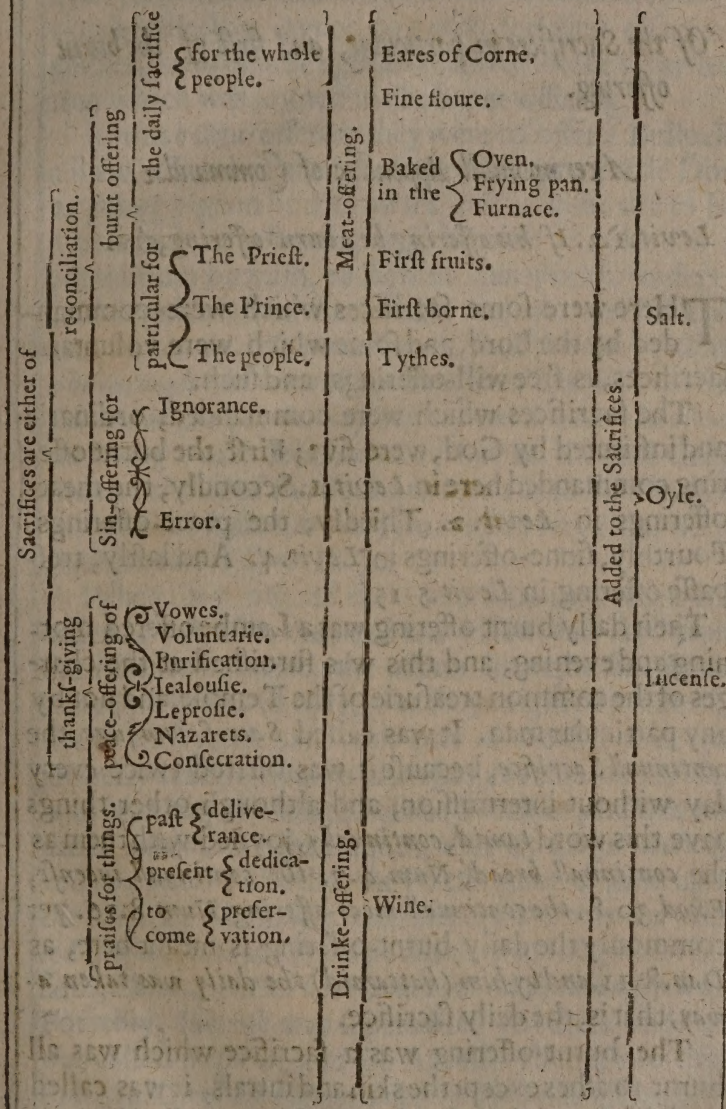
mendation of the lips of the Church, *Cant.* 4. 5. was that *her lips were like Scarlet*, then to make them white like the Lilie were impertinent: therefore the compariſon is here in the ſmell, as before it was in the colour: ſo *Num.* 12. 10. *Miriam was leprous as the ſnow*, the ſnow is not leprous, but the compariſon ſtandeth in the colour, ſhe was white in leproſie like the ſnow. So the compariſon betwixt the fire and the ſalt is not in the ſeaſoning; but in the eating out of the corruption, and if they will not this wayes be ſalted, the Lord will ſalt them with another ſort of fire, with that burning fire of his wrath; they who would not quite theſe ſinfull members, hand, foot, and eyes, and who give offences to their brethren, ſhall bee ſalted with fire, but the childrsn of God as they are baptized with this heavenly fire and water; ſo they will bee ſalted with this ſalt and fire.

Alluſion.

They might have no leaven in their ſacrifices, *Levit.* 2. 11. except in ſome few offerings of thankeſ-giving, *Levit.* 7. 13. to ſignifie that the Lord would gratiouſly accept of our ſervice, although mixed with many infirmities which in his mercie hee pardoneth in Chriſt, 1 *Ioh.* 8. 9.

But in all other ſacrifices he forbiddeth both honey, and leaven; he forbiddeth honey as well as leaven: the ground of this is naturall, becauſe honey fermenteth as leaven; this leaven figured ſinne of all ſorts both in doctrine and manners, *Luk.* 12. 1. *Matth.* 16. 6. 1 *Cor.* 5. 8. *purge out the old leaven*, that is, corruption in manners.

The Table of the Sacrifices.



In the burnt offering the fat and the blood the Lords, the flesh all burnt, and the skin the Priests.

The Priest got no part of that sin-offering whose blood was sprinkled upon the golden Altar.

In other sin-offerings where the blood was sprinkled but upon the brasen Altar, the fat & the blood were the Lords, the flesh belonged to the Priest The sin-offering had no meat-offering or drinke-offering.

In the peace-offering the fat and the blood the Lords, the breast and the right shoulder the Priests, and the rest belonged to the offerer.

In the meat-offering a handfull of the floure, a little of the salt, oyle, incense, and wine offered, and the Priest got the rest.

Sacrifices of praise some were to be eaten before the Lord, some in *Ierusalem*, and some at home.

The offering of Iealousie had no incense in it.

No Sacrifice without Salt.

CHAP. XIII.

Of the Sacrifices in particular, and firſt of the burnt offering.

A ceremoniall Appendix of Command. 2.

Levit. 1. 2. *If his offering be a burnt offering, &c.*

THere were ſome ſacrifices which were commanded by the Lord, and ſome which were voluntarie ſacrifices, as free will-offerings, and ſuch.

The ſacrifices which were commanded, ordinarie and inſtituted by God, were five; Firſt, the burnt offering commanded here in *Levit.* 1. Secondly, the meat-offerings in *Levit.* 2. Thirdly, the peace-offerings, Fourthly, ſinne-offerings in *Levit.* 4. And laſtly, treſpaſſe offering in *Levit.* 5. 15.

Of the daily Sacrifice.

Their daily burnt offering was a Lambe offered morning and evening, and this was furniſhed at the charges of the common treaſurie of the Temple, and not by any particular man. It was called *Sacrificium juge*, the *continuall Sacrifice*, becauſe it was offered twice every day without intermiſſion, and although other things have this word *tamid*, *continually*, joyned with them as the *continuall bread*, *Num.* 4. 7. *the continuall incenſe*, *Exod.* 30. 8. *the continuall meat-offering*. *Num* 8. 16. yet commonly the daily burnt-offering is meant here, as *Dan.* 8. 11. *and by him (hattamid) the daily was taken away*, that is, the daily ſacrifice.

Why it was called continuall.

תָּמִיד put for the daily Sacrifice.

The burnt-offering was a ſacrifice which was all burnt to aſhes except the skin and intrals, it was called *gnolah* from *gnalah aſcendere*, and it was called *ignitum Iehovæ*,

עוֹלָה *Holocauſtum a* עָלָה *aſcendere.*

Iehovæ, quia igni consumendum, because it was all to bee burnt with fire, *Levit.* 1. and it had *calil* joyned with it, *Psal.* 51. which commeth from *calal* to consume: *calil* is not the adjective joyned to *gnola*, for they disagree in gender, but *calil* here signifieth *mincha*, or the meat offering which was joyned to the burnt-offering.

כליל *Sacrificium totum igne consumendum interdum jungitur cum* לה *ut Psal.* 51.12 *& significat perfectum sacrificium a* כלל *perfecit absolvit.*

In this burnt-offering they were to offer a Bullocke, a Ram, a Lambe amongst the beasts; or a turtle Dove or young pigeon of the fowles, and it behoved to bee a male and not a female, and likewise it behoved to bee without blemish, to signifie that puritie and perfection which was in Christ, and our perfection in him, *Heb.* 9.13. *How much more shall the blood of Christ who through the eternall Spirit offered himselfe without spot to God, purge your consciences from dead works to serve the living God?* It behoved to bee of the best things and the choise of the flocke, to teach us to honour God with our substance, *Prover.* 3.9. and to serve him with a perfect heart 1 *Chro.* 28.9.

What was offered in the burnt-offering.

What the burnt-offering signified.

When they offered their sacrifices they kept this order. First, after the beast was killed and layd upon the Altar to be burnt, the offerer brought fine flower mixed with salt and oyle, (for they might not mixe the floure with water) and this part of the Sacrifice was properly called *Immolatio*, then he gave this to the Priest who layd it upon the head of the Sacrifice, and this was called *mactatio* by the Latines, that is, *magis aucta & victima macta*. Thirdly, the Priests poured wine upon the Sacrifice which was to be burnt; and this was called *Libatio*, and the Apostle alludeth to this, when hee saith, 2 *Tim.* 4.6. *Iam libor, now I am ready to be offered up.* Fourthly, Incense was superadded to these, and this was called *Suffitus*, and the Apostle alludeth to this, *Eph.* 5.2. *Christ hath given himselfe for us an offering and a sacrifice to God for a sweet smelling savour.* Lastly, when

The order which they keepe in burning their sacrifices.

Immolare.

Mactare.

Libare.

Suffire.

Allusion.

Litare.

when the Sacrifice was burning, they offered their ſpirituall Sacrifice with it, and this was called *Litare, precibus à Deo aliquid impetrare*, they prayed unto the Lord that hee would accept of their Sacrifice; therefore their Sacrifices were called *Sacrificia vociferationis, Sacrifices of ſhouting, Pſal.* 27.6.

Of the meat Offering.

What was offered in the meat-offering.

THe meat-offering conſiſted of things without life, as of fine floure, oyle and incenſe, *Levit.* 2.2. things which were neceſſarie for the uſe of man were offered here to the Lord, as bread to eate, wine to drinke, ſalt to ſeaſon, oyle to cure, and incenſe to delight the ſmell. So Chriſt our meat-offering is all theſe to us.

Mincha { *acceſſorium* / *per ſe.*

They had two ſorts of meat-offering, *Mincha acceſſorium & mincha per ſe. Mincha acceſſorium* was that which was alwayes joyned with another Sacrifice, and a handfull of it was burnt, and the reſt was the Prieſts; but that which was *Mincha per ſe* which was offered for the Prieſts, was wholly; burnt and not eaten, *Levit.* 6.23.

The floure in the meat-offering was the beſt floure.

The floure which was offered in the meat-offering behooved to be *ſimila pura*, fine floure, without any branne; which ſignified the pure eſtate of Chriſt and all Chriſtians in him.

Alluſion.

There was oyle poured upon it, and the Apoſtle alludeth to this, 2 *Cor.* 1.21. *He that eſtabliſhed us with you in Chriſt, and hath anointed us, is God.* So 1 *Ioh.* 2.27. *the annointing which yee have received of him abideth in you.*

Alluſion.

It had incenſe joyned with it, and the Apoſtle alludeth to this, *Epheſ.* 5.2. *Chriſt hath given himſelfe for us*

an

an offering and a Sacrifice to God for a sweet smelling savour.

Somtimes it was baked, and sometimes fryed in a pan, and *David* alludeth to this, *Psal.* 45.2. *My heart hath fryed or boyled a good matter.* — *Allusion.*

Every Sacrifice had this *Mincha* joyned with it, except the sinne-offering, and therefore oftentimes it is put for any Sacrifice, as *Psal.* 20. *The Lord remember all thy* [*mincha*] *meat-offerings*, that is, all thy Sacrifices. — The meat-offering oftentimes put for all the Sacrifices.

Of the peace-offering.

THe peace-offering was a Sacrifice of thanksgiving for the saftie of the offerer, and one part of it was due to God, one to the Priest, one to the offerer, *Amos* 5. 5. I will not accept of the fat of your offerings, that is, of your peace-offerings: *David* called this fat the burnt-offerings of fatlings. That which was the most excellent in every thing the Hebrewes called it the fat, as *adeps frumenti* the fat of the corne; *medulla tritici*, the marrow of the wheate, *Eccluſ.* 47.2. *as the fat was taken away from the peace-offering, so was David chosen out amongst the children of Israel*; here he maketh a comparison betwixt *David* and the fat of the peace-offering, all the peace-offering was the Lords, yet all was not offered to him, but a part was given to the Priests, and a part to the people, but the fat was fully burnt up to the Lord. So the zeale of Gods house burnt up *David*, as the fat of the Sacrifice. — A part of the peace-offering due to God, a part to the Priests, and a part to the offerer. — *Allusion.*

The fat was due onely to God, the peoples part was but a leane part; but under the Gospel, *Esay* 25.6. *I will make the people a feast of fat things and full of marrow*, the people might eate none of the marrow under the Law. — The fat was the Lords.

Whether

Queſt. Whether might the people eate of the fat of the beaſtes which were not ſacrificed, as of thoſe which they killed at home?

Anſw. The Lord forbiddeth them to eate the fat of whatſoever beaſt, *Levit.*3.17. *It ſhall bee a ſtatute for ever throughout your dwellings, that yee eate no fat nor blood.*

The fat of the Sacrifice might not be eaten or uſed to any other uſe.

The fat of the beaſts which were not ſacrificed might be taken to any other uſe, but they might not eate any of it, *Levit.*7.24. *the fat of the beaſt that dieth of it ſelfe, or that which is torne, may bee uſed in any other uſe, but yee ſhall in no wiſe eate of it.*

The feaſt of the peace offering.

The reſt of the peace-offering was divided betwixt the Prieſt and the people, and they made a feaſt of it, 1 *Sam.*9.24. and *Salomon* alludeth to it, *Prov.*17.1. *better is a dry morſell and quietneſſe therewith, than a houſe full of Sacrifices with ſtrife.*

Alluſion. The Sacrifice put for the feaſt after the Sacrifice, *Antecedens pro conſequente.*

The Sacrifice here is put for the banquet which was after the Sacrifice, and it was this which *David* meant of, when he ſayd, *there is a yeerely ſacrifice there for all the familie*, 1 *Sam.*20.6. that is, a feaſt after the Sacrifice.

The breaſt and the ſhoulder due to the Prieſt.

The breaſt and the right ſhoulder of the peace-offering was due to the Prieſt; and the reſt was due to the offerers; it is ſayd of the ſonnes of *Eli*, that they ſent their boyes, and pulled the fleſh out of the Caldron, 1 *Sam.*2. that is, they would not bee content with that which was due to them, the breaſt and the ſhoulders; but they would have the peoples part alſo, and they would not ſtay untill the fat was offered to the Lord, 1 *Sam.*2.15.

Queſt. How did the cooke ſet the ſhoulder before *Saul* to eate of it, ſeeing it was the Prieſts part, 1 *Sam.*9.24.

Anſw. The right ſhoulder was the Prieſts onely.

Why the Prieſt got the ſhoulder.

The Prieſt got the breaſt and the ſhoulder; hee got the ſhoulder to ſignifie that he caried the burden of the people;

people; can I carry all this people upon my shoulders (saith *Moses*) *Num.*11.11? *Wherefore have I not found favour in thy sight, that thou layest all the burden of this people upon me?* and hee got the breast to signifie his compassion and loue to the people, *Num.*11.12. *Have I begotten them, that they should say unto me, carry them in thy bosome? Esay* 40.11. *Hee shall feed his flocke like a sheepe-herd, and hee shall gather his lambes with his arme, and carry them in his bosome, and lead these that are with young.*

Why he got the breast

The High-priest carried the names of the twelve Tribes upon his breast, to signifie his compassion; and he carried their names ingraven in Onyx stones upon his shoulders, to signifie that he carried the burden of the people: *Eli* when he looked upon *Hanna*, and saw her lips moving, he said *she was drunke*, 1 *Sam.*1.13. here there was no pittie in the Priests breast to the poore woman, but 2 *King.*4.26. *Elisha* had more pittie in his breast, when he said to *Gehazi, run now I pray thee, and say, is it well with thee?* and when shee came to the man of God she caught him by the feet, but *Gehazi* thrust her away, but the man of God said, *let her alone, for her soule is vexed within her:* Churlish *Gehazi* had no pitie upon the poore woman, but there was much pittie and compassion in the heart of *Elisha* the man of God.

Why the High-priest carried the names of the Tribes upon his breast and shoulder.

Elisha a man of pittie.

The peace-offering was divided betwixt God, the Priests, and the people; God got the chiefe part, because he it is who pardoneth the sinne. The Priest got his part, because he is the instrument to make intimation of this pardon; and the people got their part, to teach them to bee thankfull for the remission of sinne.

Why God, the Priests and the people, had a part in the offering.

God got his part, and the people got theirs, what a comely thing was this to see the Lord sitting at his Table, *Mala.*1.7. therefore the fat of the Sacrifice is called

called *his bread*, *Levit.* 3. 11. and *Num.* 28. 2. and to bee ὁμοτράπεζος inviting his children to dine with him, hee will not *eate his morſels alone*, *Iob* 31. 17. what a comely thing was this to ſee his *children ſtanding like Olive plants round about his Table*, *Pſal.* 128. 3. and how pleaſant was it to *ſee brethren dwell together in unitie*, *Pſal.* 132. 1. and their father ſitting at the head of the Table. The Heathen ſayd of old that συμπόσια *erant ἀκέφαλα ſine patre*, that the feaſt when it wanted the father, it wanted the head.

God ſate as it were the Maſter of the feaſt, in the peace-offering.

A bad diviſion of the peace-offering.

The peace-offering was divided betwixt God and the Prieſt, and the people, but the whore ſayd, *Prov.* 7. that ſhe had her peace-offerings by her, and ſhee invited her lover to them: was not this a ſtrange ſharing or diviſion for God to get a part, the Prieſt to get a part, and the whore, and the whoremonger to get a ſhare; but the Lord will not ſhare with ſuch?

The feaſt joyned to the peace-offering was a feaſt of mirth.

This feaſt which was adjoyned to the Sacrifices was a feaſt of joy, *Deut.* 16. 15. *Iud.* 21. 19. wherein they danced, and it figured out our ſpirituall mirth and joy for our redemption by Chriſt. The Idolaters kept this feaſt to the golden Calfe which they ſhould have kept to the Lord.

When they offered their ſpirituall Sacrifices with their externall Sacrifices, then the Lord was much delighted with them, and he ſaith, *I have eaten my honey and my hony-combe, I have drunken my wine & my milke*, *Cant.* 5. 1. and he tooke ſuch pleaſure in theſe feaſts, that he invited the Church his ſpouſe to come and eate, *O friends drinke, yea drinke abundantly, O beloved.* But when their Sacrifices wanted the inward Sacrifice, then the Lord ſayd, that they *offered but fleſh unto him*, *Hoſ.* 8. 13. then hee loathed them but as rotten fleſh, *Nehelahhu, putridi facti ſunt*, *Pſal.* 14. 3. they are become rotten and ſtinking, and he continueth in the metaphor; they

נאלחו *putridi facti ſunt.*

they are like wine that hath lost the tast, which is called *vinum fugiens:* when these outward Sacrifices wanted the inward, see how unpleasant they were to the Lord, *Esay* 1. *I am full of the burnt offerings of Rams, and the fat of the fed beasts I delight not in, nor in the blood of Lambs, of Bullocks, or of Goats:* then he commeth to his smell, *vers.* 13. *Incense is abomination to me,* then to his touch, *vers.* 14. *your new moones, and your appointed feasts, I am wearie to beare them,* then to his hearing, *when yee make many prayers I will not heare them,* then to his sight, *ver.* 15. *I will hide mine eyes from them.* Their Sacrifices were offensive to all Gods senses.

כלבסר *omnis recessit, vinum fugiens.*

Outward Sacrifices without the inward are offensive to all Gods senses.

Of the sin-offering.

THe burnt-offering was for all sinnes in generall, the peace-offering was a thanks-giving for sinnes remitted, and the sin-offering was for sinnes committed, for which they craved pardon; the sin-offering was either *hhataah* or *asham*, the first the *Seventy* translate ἁμαρτία, and the second πλεμμελεία, the first were ἀκούσια and the second ἑκούσια.

חטאה
ἁμαρτία.
אשם πλεμμελεία

Iosephus Lib. 3. *Antiq. Cap.* 10.

The Sacrifice which was for the sinnes of ignorance or ἀκούσια, might ascend or descend, that is, it was more or lesse according to the worth of the offerer, *Levit.* 5. 7. the poore might offer a pottle of flower; and the rich were to offer according to their ability: but in the offering which was for a willing sinne, the Sacrifice did neither ascend or descend, it was alike in all. So in the punishment of sinne, in some sinnes the punishment ascended and descended, *Exod.* 21. 28. if a man had kept a pushing Oxe, and hee had killed a man, hee was to dye for it: or the punishment might descend, if a summe of money was layd upon him, then he might redeem his life; here the punishment was ascending and descending:

Sacrificium { *ascensionis.* / *descensionis.*

descending : but if a man had killed a man willingly, then the puniſhment *non aſcendebat aut deſcendebat*, neither aſcended nor deſcended, but he was to die for it.

No Incenſe in the ſin-offering, or in the offering of Iealouſie.

In the ſin-offering there was no oyle or incenſe, neither in the Sacrifice of Iealouſie; becauſe there was nothing acceptable to the Lord in theſe Sacrifices.

בשגגה
in errore.

There was a Sacrifice for all ſinnes except for wilfull ſinnes.

Obſerve that there was a Sacrifice for originall ſin, *Levitic.* 12. there was a Sacrifice for ſinne of error (*biſhgagah, in errore*) and there was a Sacrifice for ſinnes of ignorance; but there was no Sacrifice for wilfull ſinnes, *Heb.* 10.36. *for if we ſinne wilfully after that we have received the knowledge of the truth, there remaineth no more Sacrifice for ſinnes* : Chriſt prayeth for ſinnes of ignorance, *Lord forgive them, for they know not what they doe, Luk.* 23.34. Let us pray then with *David* to keepe us *from preſumptuous ſinnes, that they have not dominion over us, Pſal.* 19.13.

Sacrifices according to the perſons.

There are ſeverall ſorts of Sacrifices preſcribed for ſeverall ſorts of ſinners, as for the Prieſt, for the Prince, and for the whole people, and for a private man.

The Sacrifice for the Prieſt.

For the Prieſt was a young Bullock without blemiſh, which he offered for himſelfe, and here we are taught, if the High-prieſt under the Law might erre, then the Pope may erre as Pope; what priviledge hath he to be exempted from error more than the High-prieſt had? and if they ſay, becauſe he is the High-prieſt under the Goſpell, therefore he cannot erre, but now there is no High-prieſt under the Goſpell but Ieſus Chriſt, *Who by his owne blood entred once into the holy place, having obtained eternall redemption for us, Heb.* 9.12.

The High-prieſt might erre.

If the Highprieſts ſinne made the people to ſinne; he was to offer a Bullocke *Levit.* 4.3. obſerve the phraſe, [*Lehaſhmath*] that is, if he make the people ſinne by his evill example, ſo *Ioab* ſayd to *David* when hee cauſed him to number the people, *why wilt thou bee* [*lehaſhamah*]

להשמת
in reatum populi.

shamah] *a cause of trespasse to Israel*, 1 *Chro*. 21.3.

Secondly, for the whole people, and they were to offer a young Bullocke, *Levit*. 4.13. which was the same with the Priests Sacrifice; and here observe, that the whole visible Church may erre, otherwayes the Lord would not have appointed a Sacrifice for the error of the whole people.

The visible Church may erre.

The sin-offering of the whole people.

The Sacrifice of the Priest and the Sacrifice of the whole people was one, to teach us, how great the sinne of the Highpriest was.

Seeing the sinne of the Highpriest was as great as the sinne of the whole people, what is the reason, that the people were more severely punished than *Aaron* who made the golden Calfe?

Quest.

Aaron did it through infirmitie, but the people did it willingly and wittingly.

Answ.

Why the people more severely punished than *Aaron* for making the golden Calfe.

Thirdly, the Sacrifice of the Ruler was a male of the kids of the Goates, and the Sacrifice of any particular common man was a female of the kids of the Goates, *Levit*. 23.28.

Why doth the Lord set downe severall sorts of Sacrifices for sinnes done of ignorance; and but one sort of Sacrifice for sinnes done of errour.

Quest.

Solon was commended that he made no Law for him who killed his father; hee thought none would bee so wicked as to commit such a fact, and he was thought to have done more wisely in that, not to inhibite that which had not beene practised, lest hee should seeme not so much to forbid this sinne, as to incite men to it by his prohibition; So the Lord would not set downe severall sorts of Sacrifices, and Lawes for severall sorts of willing sinnes; lest the corrupt nature of man by these inhibitions should take occasion to sinne the more, he setteth downe but one sort of Sacrifice for all sinnes of knowledge, the servant *who knoweth his*

Answ.

Why the Lord set down but one sort of Sacrifices for all sins done wittingly.

maſters will and doth it not ſhal be beaten with many ſtripes, Luk 12.47 the veſſels that could not be purged by fire were broken, *Levit.* 7.

Two ſorts of ſinne-offerings.

There were two ſorts of ſin-offerings. Firſt thoſe ſin-offerings, whoſe blood was not carried into the holy place, & ſprinkled ſeven times before the vaile upon the golden Altar, but was onely ſprinkled upon the braſen Altar, and of theſe the Prieſts might eate, therefore the Prieſts are ſayd *to eate the ſinnes of the people, Hoſ.* 4. 8. that is, the Sacrifice for ſinne. So *Moyſes* was angry with *Eleazar* and *Ithamar*, becauſe they did not eat the ſin-offering; then hee explaineth what ſin-offering it was, *Levit.* 10.18. *Behold the blood of it was not brought in, within the holy place, yee ſhould indeed have eaten it in the holy place as I commanded you.*

What ſin-offering the Prieſts might eate and what not.

But the ſin-offering whoſe blood was carried in within the holy place, the fleſh of it was carried without the Campe and burnt, and the Prieſts might eate none of that, *Levit.* 6.30.

The allegoricall, tropologicall and anagogicall application of the ſin-offering.

The carrying of the ſin-offering without the campe had an allegoricall application, a tropologicall application, and an anagogicall application. The allegoricall application was this, that Chriſt ſhould ſuffer without the gate of *Ieruſalem*; the tropologicall ſignification the Apoſtle maketh, *Heb.* 13. if the Iewes ſtand to the ceremoniall Law, they cannot bee partakers of the blood of Chriſt, and he reaſoneth this wayes.

The people got nothing of that which was burnt without the gate, according to the Leviticall Law, *Heb.* 13.11.

But Ieſus Chriſt the ſin-offering was burnt without the gate.

The Iewes who ſtand to the ceremoniall Law, have no part in Chriſt.

Therefore if the Iewes ſtand to the Leviticall Law they can have no part in Chriſt.

And here the Apoſtle reaſoneth with them out of their

their owne grounds, as Christ doth with the *Sadduces* out of the fiue bookes of *Moyses*, which they onely admitted, *Matth.* 22 23.

The anagogicall application is this, that wee have *not here a permanent Citie, but seeke for one to come, Heb.* 13. 4.

They were commanded to lay their hand upon the head of the sin-offering, *Levit.* 4. to signifie that they laid over their sinnes upon the beast, which was a type of Christ who was made (*asham*) *an offering for sinne, Esay* 53. 10. and the Apostle, 1 *Cor.* 5. 21. *hee made him to be sin for us, who knew no sinne*, that is, the guilt of our sinnes was imputed unto him; he was not made a Sacrifice onely for our sinnes, but he was made sinne for us; marke here a double opposition, first, *he who knew no sinne, was made sinne*; Secondly, *that wee might bee made the righteousnesse of God in him*: now it cannot be said, that he who knew no sacrifice was made a sacrifice for sinne, that we might be a Sacrifice of righteousnesse to God in him; but this wayes, he who knew no sinne was made sinne, that is, our sinne was imputed to him, that we might be accounted as righteous before God in him; and therefore although this by consequence be inferred, that he was made a Sacrifice for our sinnes; yet it is not the proper meaning of the place; after that the guilt of our sinnes was layd upon him, then he was made a Sacrifice for our sinnes.

And here we have a notable place to cleare that imputed righteousnesse, which is imputed unto us; as the beast when it was killed, the guilt was laid upon it typically, which had no sin in it; So all our sins were imputed to Christ, who had no sinne in himselfe; and wee reason thus, as our sin was imputed to Christ who had no sinne in himselfe: So Christs righteousnesse is imputed to us who have no righteousnesse in our selves.

Why they layd their hand upon the head of the Sacrifice.

Christ was made sin for us, and then a Sacrifice.

Christs righteousnesse imputed to us as our sinnes were imputed to him.

Obiect.

Anſw. Weare not capable of inherent righteouſneſſe.

But they ſay that Chriſt was not capable of inherent ſinne, as we are of inherent righteouſneſſe.

We are no more capable of inherent righteouſneſſe to juſtifie us before God then Chriſt was capable of inherent ſinne; our ſanctification is not perfect ſanctification, which is able to ſtand before the Lord to juſtifie us.

Of the treſpaſſe-offering.

A Treſpaſſe-offering was a Sacrifice for ſinnes of omiſſion, or ſinnes of ignorance, theſe ſinnes were ἀκούσια, *Levit.*5.15. *if a ſoule commit a treſpaſſe and ſinne through ignorance*, in the Hebrew it is, *timgnol magnal*, as if a man were blindfolded with a cloke caſt about him, for *megnil* is a cloke, theſe ſinnes the Apoſtle calleth ἀγνοήματα, errors done of ignorance, *Heb.*9.7.

תמעל מעל *pallium.*

Agere { *ex ignorantia* / *ignoranter.*

But here we muſt diſtinguiſh betwixt ſinnes done of ignorance, and ſinnes done ignorantly. This Sacrifice was for ſinnes done of ignorance, but not for ſinnes done ignorantly. Sinnes done of ignorance were thoſe which proceeded meerely of ignorance; but ſinnes done ignorantly, were thoſe ſinnes which were committed ignorantly, but ignorance was not the cauſe of them, as when a man in drunkenneſſe killed a man, hee dothit ignorantly, but not of ignorance, becauſe he wilfully was drunken, which drew on his ignorance; here his drunkenneſſe and his ignorance were joyned together as the cauſe and the effect, but there are other ſinnes which are accidentally joyned together, as drunkenneſſe, and whoredome, for all that are drunke commit not whoredome, neither all that commit whoredome are drunke.

Difference of ſinnes done of ignorance and ſins done ignorantly.

CHAP.

CHAP. XV.

Of the Priests apparell.

A ceremoniall appendix of Command. 2.

Exod.28.2. And thou shalt make holy garments for Aaron thy brother, for glory and beautie.

THe Priests were cloathed in linnen when they served in the Sanctuary, *Ezek.44.17. And it shall come to passe, that when they shall enter in at the gates of the inner court, they shall be cloathed with linnen garments, and no woolI shall come upon them, while they minister in the gates of the inner court, and within.*

The Priests might weare no wooll in the Sanctuary.

First, they had linnen breeches to cover their nakednesse, Christ is he that must cover *the shame of our nakednesse that it doe not appeare, Revel.3.18.* they had linnen coats reaching downe to their feet; linnen signifieth righteousnesse in the Scripture, *Revel.19.8.* therefore *David* prayeth, *Psal.132.9. Let thy Priests bee cloathed with righteousnesse.*

Allusion.

When they were in the Sanctuary they wore onely linnen, and out of the Sanctuary they wore wooll, the Iewes had a proverbe, when they saw a worldly minded Priest, they used to say, there goeth the man with the woollen cloathes, because hee minded nothing his linnen cloathing, his Sanctification and righteousnesse.

Allusion.

The Iewes called a worldly minded Priest the man with the woollen clothes.

These clothes reached downe to their feet, and therefore Christ our High priest appeared having ποδήρη and *cloathed with a garment downe to the feet, Rev.1.13.* Moreover they had a linnen girdle which signified truth and constancie in Christs administration, *Isay 22.*

21. *And I will cloath him with thy robe and ſtrengthen him with thy girdle,* it ſignifieth likewiſe the conſtancie, truth, and perſeverance of Chriſtians, *Epheſ.* 6.14. *ſtand therefore having your loynes girt about with truth,* the garments were common to the High-prieſt with the reſt of the Prieſts.

Alluſion.

The High-prieſt had ſome ornaments that were proper to himſelfe, firſt a robe of blew with bels, an Ephod of Gold, blue, purple, ſcarlet, and fine linnen, a breaſt-plate, a Miter of fine linnen, a plate of pure gold upon his forehead.

The High-prieſt had garments proper to himſelfe, therefore in the ſecond Temple when the High-prieſts wanted the annointing oyle, when they ſaw the High-prieſt, they ſayd not; there goeth the annointed of the Lord; but there goeth the man with the many cloaths, *merubba beg adim.*

מרובח
בגדים
multiplicati veſtibus.

He had a broydered girdle which he wore about his paps, therefore Chriſt is ſayd to be *girt about the paps with a golden girdle, Rev.* 1.23. So *the ſeven Angels came out of the Temple having their breaſts girded with golden girdles, Rev.* 15.6. and *Ezek.* 44.18 the Prieſts were forbidden *to gird themſelves in the ſweating places,* that is, about their loynes.

The Prieſts might not weare their girdle but about their breaſts.

Object.

But it is ſayd, *Eſay* 11.5 *righteouſneſſe ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines,* therefore it may ſeeme that hee wore his girdle about his middle.

Anſw.

Righteouſneſſe was the girdle of his loynes, and faithfulneſſe the girdle of his reines, to ſignifie, that there was no concupiſence in Chriſt here, or ſinfull luſt; and he was girt about the paps with a golden girdle to ſignifie that his heart was holy and pure without ſinne.

Why Chriſt was girt about the loynes and reines.

He had a plate of gold upon his forehead, and *holi-*

neſſe

neſſe to the Lord written in it, and therefore he was called the Saint of the Lord. *Pſal.* 106.16. This plate had holineſſe to the Lord written in it, but *Zachariah* propheſied that holineſſe to the Lord ſhall be written upon the *bridles of the horſes*, *Zach.* 14.20. that is, there ſhal be ſuch holineſſe under the Goſpel that the meaneſt ſhall have holineſſe written upon his forehead, as the Prieſts had under the Law.

The plate of gold.

Theſe prieſtly ornaments ſignified Chriſts Kingly, Prieſtly, and propheticall office, his Kingly office was typed by his Crowne which he wore, his Prieſtly office was ſignified by the breaſtplate upon which he carried the names of the twelve Tribes, and *Vrim* and *Thummim*; the Prieſt did two things, as the Apoſtle ſpeaketh, *Heb.* 5.1. τὰ πρὸς θεὸν & τὰ πρὸς ἡμᾶς, things which pertained to God, and things which pertained to us: the things which he did from God to us, were repreſented by *Vrim* and *Thummim*, and the things which hee did from us to God were repreſented by the breaſtplate, wherein he carried the twelve ſtones, and his propheticall office was ſignified by his bels.

The ſignification of the Highprieſts garments.

The prieſtly garment was put upon *Aaron* by *Moyſes*; and yet *Moyſes* is commanded to ſtrippe *Aaron* of them, and diſaray him. The taking off of his garments, and putting them upon *Eleazar*, ſignified the taking away of his office and giving it to another. So when *Eliakim* was cloathed with *Shebnas robe*, *Eſay* 22.15. it ſignified that his office ſhould be taken from him, and given to *Eliakim*. So the ſtripping of *Aaron* ſignified the diſanulling of the Prieſthood for the weakneſſe thereof, *Heb.* 7.14. and when he was ſtript of his Prieſtly garments for his ſinnes which hee had committed, *Num.* 20.12. he and all the people were taught to expect a better Prieſthood of the ſame of God *who is perfected for evermore*, *Heb.* 7.28. and this prieſthood was conti-

The diſaraying of *Aaron*, what is meant.

nued from *Aaron* to *Eleazar*, and from him to *Phinehas*, and had no end untill Christ came, who was a Priest after the order of *Melchizedeck*, the true *Eleazar*, the helpe of God.

The garments which the Priest wore when he went into the holiest of all.

The Highpriest had other garments which he wore when he entred into the holiest of all upon the day of expiation, he was all cloathed in white, and having finished his service that day, he layed aside these clothes and never wore them any more, *and Aaron shall come into the Tabernacle of the congregation, and shall put off the linnen garments which he put on when he went into the holy place, and shall leave them there*, *Levit.* 16. 23. The High-priest layd aside all his ornaments that day when he went into the holiest of all, to signifie unto us, that the Leviticall Priesthood was to be laid aside, and also that Christ would *give up his Kingdome to his Father*, 1 *Cor.* 15. 24. that is, he would not exercise the function of a mediator any more in the Church, and that hee would give up his personall kingdome, but not his eternall kingdome.

The Sacrifices and ceremonies under the Law had relation to Christ.

All the Ceremonies and Sacrifices under the Law had relation to Christ, they were but the shadow, and hee was the body.

To his conception.

First the Nazarite must be sanctified in his mothers wombe, to signifie that Iesus the true Nazarite should bee conceived without sinne in the wombe of the Virgin.

To his natures.

Secondly, his two natures were signified by the Goate that was killed, and the scape-Goate, and by the two Sparrowes, the one killed, and the other let goe. So by the Angels ascending and descending upon the Ladder, the Angels ascending signifying his Godhead whom they all ascend to honour; and descending to minister unto him as man.

To his birth.

In his birth *Mary* offered for her selfe and for her Sonne

Sonne, to signifie that he became legally uncleane for us to purge our uncleanneſſe.

His offices, King, Prieſt, and Prophet, typed by the High prieſts garments and ornaments. To his office.

His death by the Sacrifices, and his lifting up upon the Croſſe by the braſen Serpent, his buriall by *Ionas* living in the Whales belly three dayes, his reſurrection by the firſt fruits, and therefore hee is called the firſt fruits of them that ſlept, 1 *Cor.*15.20. and the fifty dayes betwixt the firſt harveſt and the gathering of the full harveſt, ſignified the fifty dayes betwixt Chriſts reſurrection, and the comming downe of the holy Ghoſt upon the Apoſtles. To his death.

CHAP. XVI.

The Lord would not have the Prieſts uſe the cuſtomes of the Heathen Prieſts.

A ceremoniall appendix of Command. 2.

*Exod.*20.26. *Thou ſhalt not goe up by ſteps upon mine Altar.*

THe *Iſraelites* learned Idolatry in *Egypt*, and *their Pappes were bruiſed*, *Eze.*23.3. and the Prophet *Ieremiah* calleth *Egypt a very faire Heifer*, *Cap.*46.20. who was laſcivious and wanton, following Idolatrie, and therefore was called, *great in fleſh*, *Ezek.*16.26. And *Iſrael* followed *Egypt who was like the back-ſliding heifer*, *Hoſ.*11.6. the *Seventy* tranſlate it, παροίστρων, like a Heifer ſtung with Hornets, who runneth here and there: ſo did they after their Idols; therefore he threatneth, that *he will*

παροιστρέω ſive ἄω æſtro exagitor. æſtro velut immiſſo concito ab οἶστρος aſilus, æſtrum, metaphorice ſtimulus.

will feed them as a lambe in a large place, that is, he would ſend the ten Tribes to captivitie, where they ſhould have libertie enough to run as they pleaſed.

The Lord would not have them to imitate the beaſtly Prieſts of the *Moabites*.

When the *Iſraelites* were comming out of *Egypt*, travelling towards *Canaan*, the Lord forbiddeth them to follow the beaſtly Idolatry of the *Moabites* to diſcover their nakedneſſe, as their Prieſts did; and for this cauſe that they ſhould not goe up by ſteps, or degrees upon the Altar; for their cloathes were ſhort when they travelled thorow the Wilderneſſe with the ambulatory Tabernacle, and if they had aſcended by ſteps upon the Altar, their nakedneſſe might have beene ſeene.

Priapus what.

This filthy Idolatry of the *Moabites* was the worſhipping of *Baal-peor* who was alſo called *Priapus*. This *Priapus* was a young man in *Helleſpont*, who was expelled out of the countrie as a corrupter of the youth. He went into *Greece*, where afterwards, beaſtly and filthy perſons made a god of him. The *Moabites* made choiſe of him alſo for their god, and he was called *Baal-peor*, becauſe he was made with his nakedneſſe diſcovered. This Idoll was alſo called *miphlezeth*, 1 *King*. 15. 13. *Horrenda ſtatua*, and *Idolum pudoris*, *Hoſ*. 11. 9. *and* 9. 10. and like unto this worſhip was that worſhip of *Tamuz*, *Ezek*. 8. with their φάλλοι and ἰσόφαλλοι.

Priapus the God of the *Moabites*.

The *Moabites* chooſe a filthy god like unto themſelves.

Was not this ſtrange that they could imagine that their gods and their goddeſſes were ſuch? but we are not to admire this; for even as the Atheiſt, that hee may ſinne the more ſecurely, fained to himſelfe that there is not a God: ſo the uncleane and filthy man imagineth a god like unto himſelfe, *Pſal*. 50. 21. *becauſe I kept ſilence thou thoughteſt that altogether I was ſuch a one as thy ſelfe*: they who write of the *Ethiopians*, ſay, that they paint the Angels blacke, and the Diuels white; they paint the Angels blacke, becauſe they are blacke themſelves; they thinke the blacke colour the moſt comely

comely colour, and the white the most uncomely colour. So these filthy *Moabites* made choise of a god like unto themselves; and as their god *Baal-peor* was a filthie god, so were his Priests filthie Priests, in shewing their nakednesse. The more modest amongst the heathen thought it a filthie thing to shew their nakednesse, and therefore they said, *in scænam sine subligaculo nemo prodeat*, Let no man goe up to the stage without breeches to cover their nakednesse, and as they had a filthy god, and filthy Priests; so they had filthy sacrifice, they offered an Asse to *Priapus*, which was a beast *of great flesh, Ezek.* 23.20.

Caro pro pudendis, honestatis causa.

Afterwards this filthy Idoll was called by the Latines *Deus hortorum*, because they used to commit sueh filthinesse in gardens; and therefore they used this word *hortum in re amorum*, when they spake of filthy and unchast lust.

Priapus called *Deus hortorum*, and why.

Quod meus hortus habet, sumas impunè, licebit,
Si dederis nobis, quod tuus hortus habet.

And when they would insinuate their filthy lusts, they say, *legere olera, legere nuces, legere poma. Propertius.*

Cum quibus Idæo legisti poma sub antro,

and so *Virgilius*,

Malo me Galatæa petit, lasciva puella.

The Lord commanded his Priests to weare ποδήρεις, side garments reaching to their feet, and also breeches under them.

The *Moabites* are called the people of *Chemos*, *Num.* 21.30. and *Ier.* 48. hence commeth the Greeke word κῶμος, and the Apostle alludeth to this, *Rom.* 13.13. ἐν κώμοις, *not in rioting, and drunkennesse.*

Allusion.

במוש

κῶμος.

The Conclusion of this is; Spirituall adultery is punished with bodily whoredome, *because they changed*

Conclusion.

tha

the glory of the uncorruptible God, into the Image made like to corruptible man, and to birds, and foure-footed beasts, and creeping things: wherefore God gave them also to uncleanneſſe, and to vile affections, Rom. 1. 23.

CHAP. XVII.

That a woman might not weare a mans apparell.

A ceremoniall appendix of Command. 2.

Deut 22. 5. The woman ſhall not weare that which pertaineth to the man.

THe Lord knowing how prone his people were to Idolatry, made a partition wall betwixt them and the Gentiles; and he would haue them oppoſite to the Gentiles in their ceremoniall worſhip.

Vide Analyſes Iunij in Levit.

Firſt, the *Egyptians* eate onely ſwines fleſh; therefore ye ſhall be oppoſite to them, ye ſhall not eat the fleſh of the Hogge; they worſhipped the Oxe and the Sheepe, therefore yee ſhall eate them, and ſacrifice them.

Secondly, in their apparell; the Prieſts of *Iſis* did weare linnen, and wooll, therefore yee ſhall weare linnen onely, or wooll onely, and not linſey wolſey.

The Iewes oppoſite to the Gentiles in the manner of their worſhip.

Thirdly, the *Egyptians* had φλεξιφάρμακα to ſave them from evils, therefore the Lord commanded his people to weare phylacteries.

Fourthly, in the manner of their worſhip; they when they worſhipped they looked towards the ſunne-riſing, but ye ſhall be contrary to them, and turne your faces towards the Arke, which ſtood in the weſt end of the Temple.

It is a queſtion whether this belongeth to the ſeventh Commandement or to the ſecond. The moſt hold, that

that it belongeth to the seventh Commandement, to teach men and women modestie; but if we will consider the words of the Law more neerely, and the practise of the heathen, it may seeme rather to be an appendix of the second Commandement; for this word βδελυγμα, *abomination*, is spoken usually in the Scripture of Idolatry, & *Maimone* sheweth, that it was the manner of Idolatrous men to stand with the imbrodered garments of women upon them, before the starre *Venus*, and the women put upon them mens armour, and stood before the starre *Mars*, and therefore it may seeme that the Lord expresly forbiddeth the women to put upon her [*Celi*] the armour of man: and if it were forbidden onely to eschew filthinesse, why would the Lord forbid women to put on mens armour, and the men to put on womens cloathes rather then the mans clothes, putting *Celi* and *Shimlath*. And *Iulius Firmicus* writing of those Idolatrous customes of the *Assyrians*, saith, that they worshipped *Venus*, and that it was not lawfull to the Idolatrous Priests to worship her, *nisi effæminent vultum, & virilem sexum ornatu dedecorarent*; unlesse they changed their countenance, and fained their sexe, and disgraced themselves, putting on womens apparell uppon them.

And the Lord in all these ceremonials made a distinction betwixt the Iewes and the Gentiles, rather than betwixt the male and female.

Circumcision distinguished the males from the females, therefore the partition wall of the ceremonies distinguished the male from the female, as well as the Iew from the Gentile.

Circumcision distinguished the people of God from other people; but it distinguished not the male from the female; for the females were circumcised in the males, *Gen.* 34. 14. *we cannot give our sister to one that is uncircumcised;*

This is rather an appendix of the second commandement than of the seventh.

In more nebuchim parte, 3.

Why women forbidden to put on mens armour.

כלי
גבלית

Men worshipped *Venus* with womens cloathes, and women in mens armour.

The ceremonies made a distinction betwixt the Iewes and Gentiles.

Obiect.

Answ.
The females circumcised in the males.

uncircumcised; the ceremonies were instituted then to make a distinction betwixt the Iewes the people of God, and the Heathen.

Commandement. III.

CHAP. XVIII.

Of the Nazarites vow.

Num. 6. 2. When either man or woman shall separate themselves to vow a vow of a Nazarite, &c.

THere were three sorts of things separated to the Lord; first the land every seventh yeare was separated to him: Secondly, the first fruits were Nazarites to the Lord, in the original it is, [*ginnebhe nezirecha*] *vuæ separationis*, grapes of separation, (as the *Seventy* translate it) or *sanctificationis tuæ*, sanctification, (as the Chaldee paraphrast hath it) and thirdly, was *nazareatus personæ* a separation of persons to God.

Three sorts of things separated to God.

עִנְבֵי נִזְרֶךָ

Nazareatus { *terræ* / *fructuum* / *personarum.*

פָּלָא *admirabile esse.*

Nazaræus { *adultus.* / *juvenis.* / *parvulus.*

Nazaræus { *seculi* / *dierum.*

A separation of persons againe was either of men or women, *Num. 6. 2.* women Nazarites, as *Sampsons* Mother was a Nazarite, when they vowed themselves this wayes Nazarites, they were sayd [*Iaphli*] to doe some admirable or rare thing.

So Nazarites according to their ages, as they were *adulti*, *Iuvenes* or *parvuli*, old men, young men, little ones; young men, as *Amos 2. 11. they gave the Nazarites wine to drinke*, or little ones, as *Samuel.*

Nazarites againe were either *Nazaræi sæculi* or *Nazaræi dierum*; *Nazaræi seculi* were those who were perpetuall Nazarits, and might not be redeemed, nor change their vow; such as were *Samuel*, *Sampson*, *Iohn* the Baptist and *Iames*, as *Clemens* testifieth, these Nazarits some of them were separated to the Lord by the vow of their mother,

mother, as *Samuels* mother vowed him a Nazarite from his conception, *min nagnaro*, as soone as he stirred in his mothers belly.

מן נערו
a נער *movere.*

The Child shall be a Nazarite from the wombe to the day of his birth, Iudg. 13.7. that is, from the time of his conception, and from the time of his birth, but when it is sayd *Act.* 3.2. *he was lame from his mothers wombe*, here both the time of his conception and his birth are comprehended. So *Gal.* 1.15. *who separated me from my mothers wombe*, that is, from the time that my mother conceived me, So *Psal.* 22.10 *I was cast upon thee from the wombe*, that is, *from the time that she conceived me.* So *Ier.* 1.6. *Psa.* 58.3. *the wicked are estranged from the womb they goe astray as soone as they bee borne*, here from the wombe signified *the time from their conception.*

Nazaræi dierum were those who vowed themselves a time onely, but after the time was expired, they were no more Nazarites.

The vow of the voluntary Nazarite lasted but thirty dayes, as the Iewes gather; *Absalon* polled his head the thirtieth day of his vow, so did the voluntary Nazarite, say they, and the inferiour priests shaved their heads every thirtieth day.

Maimone of his treatise of entring into the sanctuary, *Cap. sect.* 8. 14.

Those who were separated to the Nazarits were commanded to abstein from three things; first from wine, secondly, from touching of the dead; and thirdly, that no rasor should come upon their head to cut their haire.

They are commanded not to eate the kernell of the raisin; secondly, not to eate the raisin it selfe; and thirdly, not to drinke the wine, as they might drinke no wine, so neither might they drinke *ex maceratis vuis quas* δευτέρια or *secundaria vina vocat Plinius*, small wine; So they might drinke no vineger, the *Seventy*, ὄξος ἐξ οἴνου as made of apples, dates, &c. so *à vino hordei* from ale or beere made of barly; as *Athenæus* calleth it.

They

Regula.

They were commanded to abstaine from wine and strong drinke; wine here is put before strong drinke, *Scriptura enim nominat genus quandoque post speciem*, the Scripture setteth downe sometimes the generall after the particular, the Lord saith, *Amos* 2.11. *he raised up of their young men for Nazarits, but vers.* 12. *they gave their Nazarites wine to drinke*, they should have learned abstinencie from the Nazarits, but they intised the Nazarits to drinke wine, contrary to the Law.

The use that we may make of this is, first to shew us that it is a sinne to be partaker of another mans sinnes, *Psal.* 50.18. *when thou sawest a theefe then thou consentedst with him, and wast partaker with the adulterer.* Secondly, not onely to be partaker, *but approve the same*, *Rom.* 1.32. thirdly, it is a greater sinne to be examples to others in sinne, as *Iud.* 11. *woe be to them for they have gone in the way of Cain*, but it is the greatest sinne of all, to provoke others to sinne, as here they provoked the Nazarites to drinke wine, *and gave them wine to drinke.*

Secondly, they were commanded to absteine from the dead, and not to come neere their fathers, brethren, or sisters, if they were dead; if a man died suddenly by them, they were defiled; and if they touched but one who touched the dead, they were defiled; the same holinesse was required of them, that was required of the high priest to absteine from the dead.

Maimone in his treatise of mourning, *cap.* 3.

The Iews say, if the high priest had lighted upon a dead body in the way, he might defile himselfe and bury the dead, being alone, and none to help him: So they say, if an inferior Priest & a Nazarite were walking together, if he had been but *Nazaræus dierum*, a Nazarite for certain dajes, he was to bury the dead, because his holinesse was not perpetuall; but if he had bin a perpetuall Nazarite, then the inferior Priest was to bury the dead, & not he, because as great purity was required in the perpe-

tuall

tuall *Nazarite*, as in the Prieſt concerning the dead.

Queſt. Did not *Sampſon* ſinne being a *Nazarite* by touching of the dead bodies, and taking off their cloathes?

Anſw. He did this by the ſingular direction of the Spirit of the Lord; ſo he drank of the water which flowed out of the jaw bone of the Aſſe, & eat of the honey which was in the dead Lion, which were all uncleane by the law.

Seneca conſolatione ad Marcian. cap. 15. The heathen Prieſts learned of them not to touch the dead, the *Flaminian* Prieſts might not put ſhoes upon their feet of the leather of that beaſt which dyed of it ſelfe, and if a Prieſt happened to have a funerall oration before the dead corpes, hee uſed to ſtretch a vaile betwixt him and the corpes, that he might not ſee it, *Non licebat Flamini Diali tibias funebres audire, nec locum in quo buſtum erat, ingredi*: A *Flaminian* Prieſt might not heare the ſound of the pipes which were at burials, neither might hee come into that place where there was a grave.

ὅπι Θόκομοι, ἀκερσέκομοι, *intonſi.* The third thing was this, that no Raſor came upon their head: they ſuffered their haire to grow, therefore they were called ὅπι Θόκομοι, & they were called ἀκερσέκομοι, *vel intonſi*, not polled, and if they were voluntary *Nazarites*, no Razor might come upon their heads untill the vow was expired, and then their haire was cut and caſt under the Altar, and burnt: but if they were perpetuall *Nazarites*, there came never a Razor upon their head, but their haire was onely cut about, and this was *cincta cæſaries*; *Dalila* cut off *Sampſons* haire, yet he ceaſed not to be a *Nazarite*; for the Angell ſaid, *that hee ſhould be a Nazarite unto his death*. The haire was a ſigne of ſtrength; and as long as *Sampſon* kept his haire, hee kept his ſtrength; and God threatning to weaken the eſtate of his people, uſeth this ſimilitude, that hee will ſhave the haire with a razor, *Eſay* 7.20. *In the ſame day ſhall the Lord ſhave with a razor.* The haire a ſigne of ſtrength.

נפל

Perire diem ad emboliſmum pertinet.

When the voluntary *Nazarit* vowed a vow for thirty dayes, and in the meane time defiled himſelfe, by touching of the dead; if the whole time had been ſpent to one day, and then if hee had touched any uncleane thing, all theſe former dayes were reckoned nothing to him (*Iob* 3.6. [*Naphal*] *fugient, aut dilabentur*, let them flee or ſlide away: *Onkelos, inutiles erunt* they ſhall bee unprofitable, or let them be reckoned amongſt the intercalar dayes which were not numbred amongſt the dayes of the yeare) and he was to begin his vow anew againe: ſo it is in the courſe of our ſanctification, when we have gone on a while in it, and then fall into ſome great ſinne, in that caſe we are to begin our ſanctification anew againe. *Act.* 7.42. *O yee houſe of Iſrael, have yee offered to me ſlaine beaſts, and ſacrificed by the ſpace of forty yeares in the Wilderneſſe?* They offered to the Lord ſundry times in the Wildernes according to his ordinance; but becauſe now they fell to worſhip Idols, therefore the Lord reckoned the former ſacrifices, as though they had not beene offered to him.

When the *Iſraelites* had travelled to the confines of *Moab* to *Kadeſh-Barnea*, they fell a murmuring there againſt the Lord, therefore the Lord brought them back againe, after that they had paſſed ſixteen ſtations. *Num.* 33.20.35. To the red Sea in which they were baptized, 1 *Cor.* 10.2. So when we fall from the Lord, we are to returne backe againe to our Baptiſme and firſt vow.

And he came and dwelt in *Nazaret*, that it might be fulfilled, which was ſpoken by the Prophet, *Matth.* 2.23. *And he ſhall be a Naſarit to the Lord.*

Queſt. How were theſe two accompliſhed in Chriſt, he was called both a *Naſarit*, and a *Nazarit*.

Anſw. Chriſt was a *Nazarit*, the true branch of the roote of *Ieſſe*, and he was a *Naſarit* truly ſeparate to the Lord; and *Satan* acknowledged him to be ὁ ἅγιος τοῦ θεοῦ, *Luk.* 4.

Nazaræus voto, Nazarenus habitatione.

As

As *Sampſon* was τὸ ἅγιον τῦ θεῦ, ſanctified to the Lord in type; he was both ναζηραῖος et ναζωραῖος: ναζηραῖος *eſt* ἡγιασμένος, *ſanctus*, and he was ναζωραῖος *oriundus ex Nazaret* brought up in Nazaret, and in the title of Chriſts Croſſe there was an alluſion to that plate of gold, which was upon the forehead of the high Prieſt, and therefore *Aaron* was called the *Saint of the Lord*, becauſe he had *holineſſe to the Lord* written in his forehead; that plate of gold was called *Nezer*, it had written upon it ἁγιασμα κυριῶ, which is ναζηραῖος τῳ κυρίῳ *Exod.* 30.39. It was written, that is, ingraven in the plate, Chriſt was the true *Nazarite* holy, blameleſſe, and undefiled; wee are to marke, that the *Seventy* to facilitate words, and to make them the more eaſie to be pronounced, write the words different from the Hebrew, as they ſay, *Samaria* for *Shemron*, ſo *Solomon*, for *Shelomoh*, ſo *Naſareus* for *Nazareus*, and the divell being well acquainted with all languages, could call Chriſt ὁ ἅγιος τῦ θεῦ putting [S] for [Z] ſo in the inſcription upon the Croſſe they call him *Naſarit* or *Nazarit*.

ναζηραῖος. ναζωραῖος. ναζαραῖος *v.* ναζωραῖος.

But Chriſt did drinke wine, therefore he cannot bee called *Naſarit*, but *Nazarit* onely. *Object.*

He was not a legall *Naſarit*; for hee fulfilled that in his forerunner *Iohn* the Baptiſt; but hee was the true *Naſarit* ſeparated from ſinners; the Iewes in contempt called Chriſt a *Nazarit*, and ſo *Iulian* the apoſtate called Chriſt a *Galilean*, becauſe *Nazaret* ſtood in *Galilee*, and it was for this, that the Chriſtians were called at the firſt *Nazarei*, but afterward their name was changed at *Antioch*, and they were called *Meſichijm*, *Chriſtiani*. *Anſw.*

From the cutting of the *Nazarits* haire, they brought in ſhaving of the heads in the Chriſtian Church, and they ſaid, that long haire ſignified ſuperfluity in manners; hence came this ſpeech afterwards, *Tonſo capite fieri monachus*; judaizing in this point.

When they were made Monkes they did ſhave the head.

Commandement IIII.

CHAP. XIX.

Of the Passeover.

*Levit.*23.5. *In the fourteenth day of the first moneth is the Lords Passeover.*

How the Passeover pertaineth to the fourth Commandement.

THe passeover as it was a sacrifice, and a sacrament, it is an appendix of the second Commandement; but the time of it set downe here is an appendix of the fourth Commandement.

The word [Passeover] taken diversly.

This word [*Passeover*] is taken sundry wayes in the Scripture; First, for passing over, because the Angell passed over the houses of the *Israelites*, and destroyed them not, *Exo.*12.11. *It is the Lords passeover.* Secondly, Passeover is taken for those actions which were done about the Passeover, as killing the lambe, sprinkling of the blood, eating of it, and such, *Matth.*26.17. Thirdly, for the feast which was annexed to the Passeover, 2 *Chro.*35.11. *They killed the Passeover and the Priests sprinkled the blood, &c.* This was for the feast of the Passeover. Fourthly, for the Lambe killed at the Passeover. *Math.*26.19. *And they made ready the Passeover*, That is, the Lambe which was killed at the Passeover, so *Marc.*14.12. *They killed the Passeover.* Lastly, for the time of the Passeover, as *Luk.*22.1.

They had in this Passeover unleavened bread, a Lamb, bitter herbes, and a cup in which they did drinke.

First,

First, they had unleavened bread, this unleavened bread was *panis pauperum*, the poores bread, *Deut.* 13.6 Yet the Lord taketh this unleavened bread for the Sacrament; it was a great change, when *Moses* rod which was the shepheards rod, was made the rod of the Lord; so this was a great change, when he tooke the poores bread, and made it this bread of his Sacrament; they were commanded to eate the bread in remembrance of their hastening out of *Egypt*, when they had no leisure to ferment it; but Christ changed it to another sort of remembrance, to be a memoriall of his death in the Sacrament. 1 *Cor.* 11.24. *Doe this in remembrance of me.*

The unleavened bread called the poores bread

Why they had unleavened bread in the Passeover.

It must be unleavened bread, for leavened bread signified either Hypocrisie or malice; *David* calleth a wicked man, *A leavened person. Psal.* 71.4. *So a leavened heart. Psal.* 73.21. So *Matt.* 16. 6. *Beware of the leaven of the Pharisees*, and 1 *Cor.* 5.7. *Purge out the old leaven.*

Then they eate it with bitter herbes, to put them in remembrance of their affliction in *Egypt*; and *Ieremiah* seemeth to allude to this. *Lament.* 3. 15 *Hee hath filled me with bitternesse, he hath made me drunken with wormewood.*

Why eaten with sowre herbes.

Allusion.

Whether was the cup in the paschall supper, a Sacramentall Cup or not?

Quest.

Not, for there is no mention made of it in the institution, the Lord commandeth to take a Lambe, unleavened bread, and bitter herbes, but not a word of the Cup; wherefore this cup was but their common Cup, in which they used to drinke.

Answ.

Whether the Cup in the Passeover was a Sacramentall Cup or not.

It may be said, that the Master of the familie blessed this Cup.

Object.

This was not *constitutiva sanctificatio*, but *invocativa*: it is *constitutiva invocatio*, that maketh it a Sacrament, *accedat verbum ad elementum, et fiet Sacramentum* (saith *Augustine*) Let the word be joyned with the elements,

Answ.

Sanctificatio. { *Constitutio.* *Invocatio.*

and then they make a Sacrament: and when it wanteth the word of inſtitution then it cannot be a Sacrament; it is true that Chriſt transferred this cup, and made it Sacramentall under the Goſpell: but it was not ſacramentall under the Law, it was onely a common cup, the water which they dranke out of the Rocke was a Sacrament to them, 1 *Cor.* 10. 4. and it was alſo common water, for their beaſts drunke of it.

Many things that are common, changed to a holy uſe.

So this was but a common Cup to them, but Chriſt made it Sacramentall, ſomethings againe which were Sacramentall to them, were common at Chriſts Supper, as the eating of bitter herbes. Laſt, it was not a Sacramentall Cup, for the blood of the Paſchall Lamb ſignified the blood of Chriſt; there are not two things appointed in the Sacrament to ſignifie one thing.

What things were proper to the Paſſeover in Egypt, and what proper to it in Canaan.

Things proper to the Paſſeover in *Egypt*, were firſt, they eate the Paſſeover in their ſeverall houſes when they were in *Egypt*; but afterwardes they were bound to eate it in *Ieruſalem* onely. *Deut* 16.5,6. 2 *Chro.*35.

Secondly, in *Egypt* the blood was ſprinkled upon the Lintels of the doores; but afterwardes it was ſprinkled upon the Altar 2 *Chro* 35. and then the Maſter of the houſe cauſed to bring backe the Lamb to his houſe, and eate it with his family, *Luc* 22.7.8

Thirdly, in *Egypt*: they ſtood when they eat the Paſchall Lambe, with their loines girt, and their ſtaves in their hands, to ſignifie that they were to make haſt away, and *Eſay* alludeth to this, *Eſay* 52.12. *For yee ſhall not goe out with haſte, nor goe by flight*; but when they came to *Canaan*, they ſate when they eate the Paſſoever

Alluſion.

Queſt.

Their ſitting at the Paſſeover was not a ſignificative Ceremonie.

Whether was their ſitting a ſignificative ceremony or not, when they eate the Paſſeover in *Canaan*?

Anſw.

Not, it was onely after the cuſtome of men when they ſit to eate meat.

Seven memorable Paſſeovers.

There were ſundry memorable Paſſeovers The firſt in

in *Egypt*, the second in the Wildernesse; the third in the dayes of *Ioshua*; *Cap.* 5. 10. the fourth in the daies of *Hezekiah*; 2 *Chro.* 30. the fift in the dayes of *Iosiah*, where *there was not such a Passeover holden from the dayes of the Iudges that judged Israel, nor in all the dayes of the Kings of Israel.* 2 *King.* 23. 22. The Sixt, after they returned from the captivity. *Ezra* 6. 9. The last Passeover was that which Iesus kept with his Disciples. *Luc* 22. where he put an end to the Passeover, and instituted his owne Supper in the place of it.

Quest. Whether was the Lambe which was killed at the Passeover, a Sacrament or a sacrifice?

Answ. The most hold that it was not a sacrifice, and their reasons are these.

Reas. 1. First, it might be killed by others than by the Priest, therefore it was not a Sacrament.

Reas. 2. Secondly, *Exod.* 8. 26. *It was abhomination for the Israelites to sacrifice in Egypt*, but the paschall Lambe was eaten in *Egypt*; therefore the paschall Lambe was not a sacrifice.

Reas. 3. Thirdly, a Sacrament differeth from a sacrifice, for in a sacrifice we offer to God, and in a Sacrament wee receiue from God; the Paschall Lambe was a Sacrament; therefore it could not be a sacrifice.

Reas. 4 Fourthly, that which was eaten of the sacrifice, was eaten onely in the Temple: but the Paschal Lambe was eaten out of the Temple, therefore it was not a sacrifice.

Answ. Now for answer to the first, after that they came out of *Egypt*, and the priesthood was setled, the Priests onely killed the sacrifice, and sprinkled the blood, and the Lambe was then caried home.

Maimone in Corbán Peshang, cap. 1. 6. Secondly, It was abhomination to sacrifice in *Egypt*, it was an abomination to the *Egyptians* to see beasts killed there, because they worshiped beasts as their Gods: but it was not abhomination before the Lord: for feare of

the *Egyptians* they would not sacrifice there, they might have sacrificed there as well as they killed the Paschall Lambe there, it was a thing lawfull in it selfe.

We must distinguish two things in the paschal Lamb, it was both a Sacrament and a sacrifice; the sprinkling of the blood in the Temple was a sacrifice, the eating of the Lambe at home in their severall houses was a Sacrament; and so as it was a sacrifice, they offered; and as it was a Sacrament, they received.

Reasons proving that the Paschal Lamb was a sacrifice.

Reasons proving that it was a sacrifice are these:

Reas. 1. First, 2 *Chro.* 30. 1. *Hezekiah* gaue Commandement *that all the people should come to the house of the Lord at Ierusalem to keepe the Passeover*, Wherefore should hee have commanded them to come to the house of the Lord to eat it, if it had not been a sacrifice: if it had been onely a Sacrament it had beene enough to haue bidden them come to *Ierusalem* to eate it.

Reas. 2. Secondly, 2 *Chro* 35 11. *And they killed the Passeover, and they sprinkled the blood*, it was the blood of the sacrifice that the Priest sprinkled.

Reas. 3. *Iosephus de bello Iudaico lib. 6. cap. 45.* *Iosephus* writeth, that *Cestus Florus*, when he would shew to the Emperor the multitude of the Iewes that were in *Ierusalem* at the Passeover, he desired the Priest that they might get the number of the people: and how did the Priests find out the number of the people? hee saith, by the number of the Lambes which they killed at the Passeover, & then they reckoned how many were in every family at the eating of a Lambe, and so they found out the number of the people: it was the Priest then that killed those Lambes, and none else.

The Paschall Lambe a figure of Christ.

The Paschall Lambe was a figure of Iesus Christ: the Paschall Lambe was taken the tenth day, and separated untill the fourteenth & at the evening of the fourteenth it was killed: Iesus Christ, the true Paschall Lambe, *Came sixe dayes before the Passeover to Bethania. Ioh.* 12 1.

And

And the morrow after he went to *Ierusalem*, where they met him with branches of palme trees, and this was fiue dayes before the Passeover, then he stayed foure dayes in *Ierusa'em*, and was killed in the day of the Passeover at night, and thus he accomplished the ceremonies of the Law.

Quest. Whether did the *Iewes* and Christ eate the Passeover upon the same day or not?

Answ. Whether Christ kept the Passeover that same day which the Iewes kept.

Christ obserued the true day, in the end of the fourteenth day, and the beginning of the fifteenth he eate it betwixt two evenings; but the *Iewes* transferred the day, and eate it in the end of the fifteenth day, and beginning of the sixteenth; and therefore when Christ eate the Passeover, it was the day of the Preparation to the Iewish Passeover, although indeed it was the true Passeover, *Iohn.* 17. 62. When the Passeover preceded the Sabbath, they vsed to transferre the holy actions of that day to the Sabbath, that two feasts may not fall together, and they did their common worke upon that day, which should haue beene the Passeover, and reserved the holy actions to the Sabbath following; and it was upon this day that they crucified Christ.

Why they transferred their feasts to the Sabbath.

They kept this translation of feasts, le st the feast of Lots should have fallen, 2,4,7.

Lest the feast of the Passeover should have fallen. 2,4,6.

Lest the feast of the Pentecost should have fallen. 3,5,7.

Lest the beginning of the new yeare should have fallen. 1,4,6.

Lest the day of expiation should have fallen. 1,3,6.

They obserued this translation of the feasts, because they had certaine feasts which fell upon these dayes, that two feasts should not fall together, as the three feasts

feaſts of Dedication, the foure faſts mentioned in *Zachariah*, and the feaſt of Lots.

When the divers keeping of the Paſſeover began.

This divetſity was not kept ſo long as the firſt Temple ſtood, whence aroſe it then? it ſeemeth to have taken the beginning from the divers beginning of the moneth, for when they reckoned their moneth from the apparition which was doubtfull and uncertaine hence it came to paſſe, that the beginning of the moneth was not alwayes at the ſelfe-ſame period; for the laſt day of *Adar* might fall out ſo, that it ſhould bee the beginning of *Niſan*; and therefore the *Sanhedrin* appointed, that the full Moone ſhould be the thirteenth day, which according to the verity was the fourteenth; this diverſitie aroſe of this, becauſe of the divers apparitions of the Moone, ſo they kept the preparation to the Paſcha diverſly.

Great diſſention betwixt the Eaſtern and Weſtern Churches for keeping of the Paſſeover.

When the Apoſtles have ſo clearely determined that matter, that no man ſhould bee condemned or judged for not keeping theſe dayes, yet Satan came and did ſow his Cockle and his Darnell, and raiſed diſſentions in the Churches, betwixt the Eaſterne and Weſterne Churches, about the keeping of the Paſſeover; the Eaſterne Churches alledged that *Iohn* and *Philip* celebrated the Paſſeover in memory of Chriſts Supper, for they kept *diem* σαυρασιμὸς in the fourteenth day of the Moneth, but the Weſterne Churches alledged that *Peter* and *Paul* kept the Paſſeover upon the firſt Lords day after the fourteenth day of the moneth, upon which day they kept *diem* ἀναςασίμυ.

Pius Biſhop of Rome ordained the Paſſeover to bee kept on the Lords day.

Pius Biſhop of *Rome* in the yeere of God, 147. gaue out an Edict, that the Paſcha ſhould be celebrated by all upon the Lords day: yet thoſe in *Aſia* cared not much for this Edict, and there aroſe hot contentions on both the ſides: *Polycarpus Iohns* Diſciple came into *Rome* to ſettle this contention, and he appointed that every one ſhould

should celebrate the Pascha as they were wont, yet this contention was not buried, for the Easterne and Westerne Churches left not off one to write against another.

Victor the Bishop of *Rome* in a Synode holden there, ordained that the Pascha should bee celebrated there upon the Lords day from the fourteenth day of *March*, untill the twenty one of that moneth. Those of *Cæsarea Palestina*, *Pontus*, and *Achaia*, embraced this Edict, yet others stood out against it, and said they would keepe it according to *Iohns* tradition, wherefore *Victor* excommunicated all the Bishops in *Asia*: Yet, *Irenæus* Bishop of *Lions*, *Polycarpus Scholler*, settled the matter, under this condition, that every one should celebrate it after his owne forme.

Victor his Statute concerning the Passeover.

This peace lasted not long, for in the yeare of Christ 318. the contention was wakened anew againe, which *Constantine* the Emperour tooke hardly out, exhorting the *Asiatickes* not to be partakers with the *Iewes* who crucified Christ; but they would not obey the Emperours letters, for they said, they kept not the *Iewes* Passeover, but the new Passeover instituted by Christ; But a Councell being convened at *Nice* for the repressing of the heresie of the Arrians, it was appointed, that through every Church of the Empire, the Pascha should be celebrated upon the Lords day by all.

The contention betwixt the Eastern and Westerne Churches wakened againe.

The Councell for finding out of the Pascha, appointed first, that it should be celebrated after the twenty one day of *March*, for at that time the vernall Equinoxe was upon this day, and the Pascha should be celebrated after the Equinox. Secondly, that after the twenty one day of *March*, they should looke still to the fourteenth day of the Moone, and after this day should the Passeover be kept upon the Lords day, and to find out the time of the Moone, they composed the Cicle of

The decree of the Councell of Nice.

of the golden number, for whereſoever in the Kalender the golden number is found of that yeare, there is the new Moone; and although theſe rules were ſure at the Councell of *Nice*, yet they hold not now, for the Equinox is not now fixed upon the twenty one day of March, but ever anticipateth it, for now it is on the tenth of March: but now theſe who reckon to the Paſſeover, looke to the firſt new Moone, after the firſt day of Lent, and the firſt Sunday after, beginneth the *Quadrageſima*, and the ſeventh Sunday after is the Paſcha.

The Iewiſh feaſts went backward.

Marke that all theſe Iewiſh feaſts being reckoned by the Equinoxe, they goe backward from the day upon which they were firſt inſtituted; when the Paſſeover was inſtituted at the firſt, it fell upon the twenty ſeventh day of March. At the Councell of *Nice*, the Equinoxe, turned backe to the twenty one day, on which the Paſſeover was kept; and now, it is turned backe to the tenth day. If the Paſſeover ſhould be kept now according to the Equinoxe, it ſhould bee kept the tenth of March. The reaſon why the Equinoxe varieth ſo, is becauſe in the ſpace of every hundreth and ſixe yeares, the whole Spheres come from the ſouth to the North, by motion of the Firmament one degree, the world being created upon the third of Aprill which was the Equinoxe then, now it is turned backe to the tenth of March, and if the world were to continue ſo long, it would turne to the tenth of *Ianuary*: By this the Lord would teach the *Iewes*, that all their feaſts have taken an end; but the Sabbath continually goeth forward, for it ſhall fall this yeare upon the firſt of *Ianuary*, it will fall upon the ſecond of *Ianuary* the next yeare, and ſo forth; but the feaſts goe backeward, that which falleth upon Saturday this yeare, ſhall fall upon Friday the next yeare; and as the Planets have a contrary courſe

When the Paſſeover was inſtituted, the Equinox was upon the 27. of March.

Why the Equinox varieth.

At the Creation the Equinox was upon the 3. day of April.

course to the first mover, going backeward, whereas the first mover goeth forward; so these feasts going backeward, turne to nothing, but the Sabbath going still forward, shall end in that eternall Sabbath.

Conclusion.

The conclusion of this is, these feasts being so alterable and moveable, it was a foolish contention betwixt the Easterne and the Westerne Churches about the keeping of the Passeover.

CHAP. XX.

Of the Pentecost.

A ceremoniall appendix of Command. 4.

Levit 23.15. *And ye shall count unto you from the morrow after the Sabbath, from the day that yee brought the sheafe of the wave-offering, seven Sabbaths shall be compleat, &c.*

THe Pentecost is called the feast of weekes, because there were seven weekes betwixt the morrow after the Passeover; and it is called the Pentecost from πεντήκοντα, fifty, and in *Hebrew*, *Haghashibigneth*.

חג השבעות

Many memorable things by the number of fifty.

There were sundry memorable things reckoned by the number of fifty in the Scripture: as fifty dayes from their comming out of *Egypt*, unto the giving of the Law: The Dough which they brought out of *Egypt*, lasted thirty dayes, for the Manna descended the sixteenth day of the second moneth; now betwixt the fifteenth day of the first moneth, when they came out of *Egypt*, to the sixteenth day of the second moneth, are just thirty dayes, after that time within fifteene dayes, they came to *Sinai*, that maketh forty five dayes; then the Lord commanded them to sanctifie themselves three

three dayes, and that maketh forty eight dayes; then the ſecond day after that, the Law was given. So there were fiftie dayes betwixt the morrow after the Paſſeover and the Pentecoſt: So there were fiftie dayes after Chriſts Reſurrection, and the comming downe of the Holy Ghoſt upon the Apoſtles: ſo in the fiftieth yeare was the Iubile.

The errour of the Samaritans, in reckoning of the Pentecoſt.

There were ſeven weekes from the morrow after the Paſſeover to the Pentecoſt; the *Samaritans* miſtaking the word *Sabbath*, they kept ſeven Pentecoſts in one yeare, therefore they were called *Hebdomaditai*.

They began to reckon the Pentecoſt from the morrow after the Paſſeover, which they called δεύτερα, and the firſt Sabbath after the δεύτερα, was called δευτεροπρώτον.

Chriſt roſe upon this δεύτερα and as there were fifty dayes betwixt δεύτερα, and the Pentecoſt; ſo there were fifty dayes betwixt Chriſts Reſurrection, and the comming downe of the Holy Ghoſt.

The Angel ſtirred the poole at the Pentecoſt.

At the Pentecoſt, the man which had *an infirmitie thirty eight yeeres*, was cured, *Ioh* 5.5. For it is ſaid, *verſe* 4. *That an Angell went downe* κατὰ καιρόν, *at a certaine ſeaſon*; and the *Hebrewes* ſay, *lemognad haſe*, and the *Heleniſts* ſay, κατὰ καιρὸν τοῦτον, (following the *Hebrews*) *at this ſeaſon*, that is, at the Pentecoſt; κατὰ, here is taken *diſtributivè*; ſo *Mat.* 27. 15. The Angell came downe at their feaſts, when many people were met together at *Ieruſalem*; conferre *Ioh* 4. 36. with *cap.* 5. 1. At that Pentecoſt the Angell but came downe, but at the great Pentecoſt the Holy Ghoſt came downe.

When the Barley Harveſt began.

Upon the δεύτερα was the begining of their Harveſt, and then there were but handfuls of Barley brought in (therefore at the Paſſeover they read the Hiſtory of *Ruth*, in the dayes of the Barley Harveſt, *Ruth* 1. 22. *In the beginning of the Barley Harveſt*; The Chaldee Paraphraſt

raphrast paraphraseth it *at the Passeover*.) But at the Pentecost, the full Harvest was gathered in: their first Harvest was of their Barley, of their basest Graine onely; but the full Harvest of their best Graine, the Wheate, was at the *Pentecost*. Christ said, *Ioh.* 4. 35. *Say ye not, there are foure Monethes, and then commeth Harvest? Behold, I say unto you, lift up your eyes, and looke on the Fields for they are white already unto Harvest.* But although the Harvest was great, yet there were few Labourers, *Mat.* 9 37. Here is an excellent allusion betwixt the *Pentecost*, when their Cornes were ripe, being the time of their full Harvest, and the comming downe of the Holy Ghost, for at the *Pascha* there was a little Harvest but at the *Pentecost* all the regions were white: so before the holy Spirit came downe, there was but a small Harvest; but when the Holy Ghost came downe, there was a plentifull and a great Harvest; and at the *Pentecost* they gathered that which the Prophets had sowen, *Iohn* 4 38. *Yee reaped that wherein yee bestowed no labour.*

Allusion.

The Apostles gathered that which the Prophets had sowne.

Christ is called the first fruits from the dead, 1 *Cor.* 15. 20. as a handfull of the first fruits, sanctified the whose field of Corne that was growing: so Iesus Christ the first fruits from the dead, sanctifieth all those who are lying in the Graue to rise againe by his power, even *when they are in the dust of death*, *Psal.* 22 15.

Christ the first fruits from the dead.

The day of the *Pentecost* was called σύναξις, as the last dayes of the *Passeover*, and the feast of *Tabernacles* were called *gnazareth*, holy dayes, there was but one holy day of the *Pentecost* but the first and the last dayes of the other great feasts were both holy, and yet the *Pentecost* was the most excellent Feast of all, for then the Comforter came, and the gift of the Holy Ghost came downe plentifully upon the Church.

The Pentecost had but one holy day.

Lastly, obserue the phrase, *Act.* 2 1. *When the dayes of*

The Scriptures speake of things as done, when they are but in the act of doing.

of the Pentecost were fulfilled, that is, *fulfilling*, So *Ier.* 25 11. *And it shall come to passe, when seventy yeares are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord* Seventy yeares were not complete here, for in the seventieth yeare they returned from the captivity; so here, *when the dayes of the Pentecost were fulfilled*, that is, upon the very day of the *Pentecost*, when it was fulfilling.

This word *gnazereth* is usually restrained by the *Iewes* to the last of the *Pentecost*, and it is translated by the *Seventy Amos* 5. 21. πανήγυρις which word *Paul* useth, *Heb.* 12. 23. *for a generall Assembly.*

CHAP. XXI.

Of the Feast of Tabernacles.

A ceremoniall Appendix of Command. 4.

Levit. 23. 33. *And the Lord spake unto Moses, saying, Speake unto the children of Israel, saying, The fifteenth day of this seventh moneth, shall be the Feast of Tabernacles for seven dayes unto the Lord.*

God instituted many things to put his people in memorie of his judgements and mercies.

THe Lord would not have his people forgetfull, neither of his mercies, nor of his judgements; of his mercies, Therfore he commanded them to keepe the *Passeover* in remembrance of their deliverance out of *Egypt*; he gave them the Law fifty dayes after they came out of *Egypt*, therefore hee would have them to keepe the *Pentecost*; he fed them with Manna, therefore he commanded the pot with Manna to be reserved; they dwelt in Tabernacles, or Boothes, all the time that they were in the Wildernesse: therefore he commanded

ded them to keepe the feast of Tabernacles, lest they should forget his benefits, *Psal.* 103.2. *Forget not all his benefits*, So he will not have them forget his Commandements, therefore he commanded the Censers of *Nadab*, and *Abihu* to be *nailed upon the Altar, to be a memoriall unto the children of Israel*, *Num.* 16.39 40.

Why the feasts of Tabernacles was instituted.

The feast of Tabernacles was instituted onely vnto them in remembrance that they were but Pilgrimes in the Wilderneſſe, and had not a permanent dwelling there.

סכרת *Tabernaculum Tentorium est etiam proprium nomen loci, a tugurijs sic dictis a* סכך *texit, obtexit.*

Their first station in the Wilderneſſe after they came out of *Egypt*, was *Succoth*, a Boothe, or a Tabernacle; and they had forty two Stations in the wildernes, from the first to the last, and all this time when they were in the Wilderneſſe, they had nothing to dwell in but Tents and Boothes, so that here they were but Pilgrimes upon the earth; as their fathers were before them. *Psal.* 39.19. Becauſe our life is a pilgrimage, therefore *David* saith, *I am tossed up and downe as the Locust. Psal.* 109.23. The Locust is now here, now there: so is the life of man tossed to and fro; and *Micah* saith, *Arise and depart, for this is not your rest. Micah* 2.10.

Comforts which God giveth to his children dwelling in their Tabernacles here.

Obſerve how the Lord doth Miniſter comfort to his people, shewing them a sure dwelling, and a place of rest for their transitory Tabernacles; we dwell in these bodies, but as in a Tabernacle, but this is our comfort. 2 *Cor.* 5.1. *We know that if our earthly house of this Tabernacle were dissolved, we haue a building of GOD, an house not made with hands, eternall in the Heavens.* When the Patriarches dwelt in *Canaan*, they dwelt in Tents and Tabernacles *Heb.* 11.9 But their comfort was, *They looked for a City which hath foundations, whose builder and maker is God Heb.* 11.10. When they travelled in the Wilderneſſe with the ambulatory Arke, this Tabernacle the Lord refuſed, and his glory depar-

σάρξ μου καλασκηνώσει.

ted from it: but in place of it Chriſt himſelfe, ἐσκήνωσεν ἐν ἡμῖν, *Dwelt amongſt us as in the Tabernacle of his fleſh*, *Ioh.* 1.14. where the *Shecinah* or Divine Majeſtie dwelleth for ever. This was the Tabernacle which the Lord made and not man, *Heb.* 11.9. Laſtly, although the grave be called *domus ſæculi* mans long home, *Eccle*, 12.5. Yet our bodies doe reſt there, but as in a Tabernacle for a while: *Act.* 2.26. Our bodies reſt there but for a ſhort time, and he hath prepared another City for us to dwell in.

שבת כרשית

This feaſt of Tabernacles was ſaid to bee kept ſeven dayes, *Levit.* 32.34. And the Evangeliſt ſaith, *Vpon the laſt and great day of the feaſt Ieſus ſtood up*, *Ioh.* 7.37. This was the moſt ſolemne day of the feaſt, this day they kept *feſtum lætitiæ legis*, the feaſt of joy, becauſe they ended the reading of the Law this day; and the next Sabbath, they called *Sabbath bereſith*, becauſe they began againe to read the book of *Geneſis*, and they read three *Haphtaroth* or Sections that day, the firſt was *Haphtaroth elle pekudi lejom ſheni ſhel ſuccoth*, and it began at, 1 *King.* 7.51. *So was ended all the words which King Salomon made*, &c. And that day *Salomon* ſtood up and bleſſed all the people: So Ieſus Chriſt the true *Salomon* bleſſed the people in the great and laſt day of the feaſt.

הפטרת אלה פקודי ליום שני של סכות

הפטרת שמחת תורה

הפטרת שבת הגדול

At this feaſt was the dedication of the Temple, & the Arke brought into it, 1 *Chro.* 3.2.3.7.

The remnant of the Iewes that returned from the captivity was to keepe this feaſt, Zach. 14.16.

The ſecond *Haphtorah* which was read this day, was *Haphtorah Shimhhath Hatorah*, *feſtum lætitiæ legis*, and it began at *Ioſh.* 1. They kept this feaſt becauſe the Law was ended, and *Ioſhua* began the Prophets.

The third *Haphtorah* which they read, was *Sabboth Hagadol*, which began at, *Mal.* 3.4. And it ended with theſe words, *Behold I will ſend you Elijah the Prophet*, *Mal.* 4.5. And ſo they joyned the laſt Section of the law, & the laſt Section of the Prophets both together, and it was on this day that Ieſus Chriſt ſtood up and

ſpake

spake to them, who was the true *Salomon*, the true *Ioshua*, the end of the law and the Prophets: and whereas the Iewes delighted much in eating and drinking that day, Iesus Christ called all those to him who thirst. *If any man thirst let him come to me and drinke. Ioh. 7. 37.*

Last, see how upon the first day of this feast they offered thirteene young Bullocks; two Rams, and fourteene Lambes of the first yeare, the second day twelue; the third day, eleven: the fourth day, ten: the fift day, nine; the sixt day, eight: and upon the seventh day of the feast were offered but seven Bullockes: the seaventh day of the feast was the great day of the feast, and yet it had but the meanest offering, which gaue them to understand that the Lord was to abolish these sacrifices, and to bring in a perfect sacrifice in place of them, who is Iesus Christ once to be offered for all.

At this feast they held up branches, and so they held them up to Christ before the Passeover, and they sang *Hosanna* which was a solemne sort of prayer, *Salve quæso nunc*, Saue now I beseech thee, and they wish, not only peace to him on earth but also in Heaven. *Then the shoute of a King was amongst them, Num. 23. 21*

CHAP. XXII.

Of the New Moones.

A ceremoniall Appendix of Command. 4.

Psal. 81. 3. *Blow up the Trumpet in the New Moone, in the time appointed on our solemne feast day.*

כֶּסֶה *Novilunium.* a כָּסָה *texit, quod tunc Luna Sole tegitur: vel* כִּסֵּא *Feria stativa, tempus statum; quod in numeratum anni diem semper recurrit, a* כָּסַס *numeravit supputavit.*

THe New Moone hath two names in the Scripture, First, it is called *Ceseh* or *Cese*. Secondly, it is called *Hhodesh* from [*Hhiddesh*] *renovare*, to renew.

They kept the New Moones holy as they did their Sabbaths, *Wherefore wilt thou goe unto him to day, it is neither New Moone nor Sabbath*, 2 *King.* 4. 28. So the Apostle joyneth them both together, *Coloss.* 2. 16. *Let no man therefore judge you, in respect of an Holy day, or of the New Moone, or of the Sabbath.*

Their new Moones and other feasts were Holy dayes, they might doe no servile worke in those dayes, as to reape, sow or plough, buy or sell, but they might kindle fire, dresse meat, and such upon them, which they might not doe upon the Sabbath.

חֹדֶשׁ *Noviluniũ mensis a* חָדַשׁ *Innovavit.*

In all their other Holy dayes, the Passeover, Pentecost, feast of Tabernacles, and first day of the new yeare, their sacrifice had a feast joyned with it; but the first day of the new Moone had no feast added to it.

Object.

1 *Sam.* 20. 11, 12, 13. It is said that it was the day of the new Moone, and *David* desired to goe to *Bethlehem* to keepe the feast.

Answ.

The feast was not kept here for the new Moone, but because it was the day of the feast of Trumpets, or the first day of the New yeere; for the first day of the Moneth

Moneth, and the first day of the New yeare fell together; therefore the Iewes when they set downe their *Haphtorah* in the Margent upon, 1 *Sam.* 20. They set downe *Haphtorah beroſh Haroſh*, as ye would say, a division to be read in the first of the first, that is, on that which was both the first day of the Moneth, and the first day of the New yeere: and it was for the first day of the New yeere that the feast was kept, and not for the first day of the New Moone.

הפתרה בראש הראש

The New Moone was celebrated ever upon the first day of the Moneth, and the Moone and the Moneth began both in one day, although not at the same houre; for the Moon had twenty nine dayes and twelue houres but the Moneth had twenty nine or thirty dayes successively: therefore the twelve houres of the first New Moone, excressing over the twenty nine dayes of the first Moneth, were reserved untill the second New Moone, which had other twelue houres, and those two being joyned together, made up the thirty day of the second Month.

The new Moone kept ever vpon the first day of the moneth.

The Lord would have them to keepe these New Moones Holy to him, to teach them that it was he who ruled and governed the world, and all the changes and vicissitudes of it; for as the Moone is predominant over all inferior creatures, so doth Gods providence rule all things below here; the heathen groaped after this, when they set a god or a goddesse to every Moneth, as *Iuno* to *Ianuary*; *Neptune* to *February*; *Minerva* to *March*; *Venus* to *Aprill*; *Apollo* to *May*; *Mercury* to *Iune*: *Iupiter* to *Iuly*: *Ceres* to *Auguſt*, *Vulcan* to *September*: *Mars* to *October*: *Diana* to *November*: and *Veſta* to *December*. But the Lord *hath made ſummer and winter*, *Pſal.* 74. 17. And it is he *that crowneth the yeere with his goodneſſe*. *Pſal* 65. 21.

Why they kept the new moones

The heathen set a god over every moneth.

The keeping of the New Moones taught them the

A comparison betwixt the moone and the Church.

estate of the Church in this world; the Church is compared to the Moone, the Moone is lightned by the Sun, and beautified by it, the Church is said to be *faire as the Moone, Cant. 6. 10.* She is faire as the Moone, when shee is cloathed with Christs righteousnesse: and as the moone hath her light from the Sunne, so hath the Church her light from Iesus Christ. The Sunne giveth light and receiveth none; the Moone giveth light, and receiveth: the aire onely transmitteh light, but it giveth no light; so the Lord onely giveth light, but receiveth none; the Church receiveth light and communicateth light to others: but the worldlings neither receiue light nor doe communicate light to others.

The divers changes of the Moone.

Againe the Church is like the Moone for the alterations, and change, for the moone hath many changes; she is somtimes [*Cese*] *in abscondito*, or *in συνόδῳ*, or ἐννέα καὶ νέα, in the conjunction; Secondly, she is μηνοειδὴς, or in φαγγαρίῳ, when she is in the prime; Thirdly, she is κερατοειδὴς, *Corniculata*; Fourthly, she is διχότομος, halfe Moone; then she is ἀμφίκυρτος, *Gibbosa*; and then παυσελήνη, full Moone: so in declination, First, she is ἀμφίκυρτος, then διχότομος, Thirdly, κερατοειδὴς, and fourthly, in συνόδῳ, many are the alterations which are in the Moone; so are there in the Church.

Solomons Kingdome compared to the Moone.

Psal. 89. 2. Salomons Kingdome is compared to the Moone: the Moone in twenty eight dayes finisheth her course, fourteene dayes to the full, and fourteene dayes to the wane: so from *Abraham* were fourteene generations to *Salomon*, then the Moone was at the full; then from the end of *Salomons* dayes, until *Zedekiah* are fourteene generations; and then the Kingdome decayed and waned.

Lastly, obserue here that they are commanded to keepe the New Moone, and not the full Moone, to teach the Church that her greatest perfection here is to bee growing to perfection. The

The Moone keepeth three courſes, the firſt is called *menſis peragrationis*, The ſecond is *menſis illuminationis* and the third is *menſis conjunctionis*.

Three motions of the Moone.

Menſis peragrationis is this, when the Moone goeth from the point of the Zodiacke to the ſame point againe: and this ſhee doth in twenty ſeaven dayes and eight houres; the Iewes obſerued not this moneth, becauſe it hath no reference to the Sunne, but reſpecteth onely the owne proper courſe of it.

Menſis peragrationis what.

The ſecond is *menſis illuminationis*, that is when the Moone is entring in under the Sunne, and when ſhee is wearing out under the ſunne againe: this moneth comprehendeth twenty eight dayes the Greekes call it ἑνέα καὶ νεὰ, the old and new, and this moneth the Iewes keepe not.

Menſis illuminationis what.

The third is *menſis conjunctionis*, the moneth of the Moones conjunction with the Sunne, conſiſting of twenty nine dayes and twelue houres, ſhe remained under the beames of the Sunne twelue houres before the point of the change: when ſhe is comming out under the Sunne, in thoſe twelue houres ſhe is ſayd to bee in φαγγαρίῳ or ἐξαγασμῷ, but becauſe ſhee could not be ſeene immediately after theſe twelue houres were paſt for the brightneſſe of the Sunne beames, they ſtayed untill the Sunne went downe, then they went up into the Turrets of their Synagogues, and then they blew their Trumpets and killed their ſacrifices in the ſpace of thoſe eighteene houres; her twelue houres after ſhe came out vnder the Sunne and the ſixe houres to the Prime the Iewes marked them with thoſe two letters [*Iod He*] which make eighteene.

Menſis conjunctionis, what.

What time of the new Moone they blew the Trumpets.

יה. 18.

Againe, obſerue that the Moone hath *Motum velociſſimum, tardiſſimum, et medium*; her ſwifteſt, her ſloweſt, and her middle courſe; her ſwifteſt courſe is when ſhee is fartheſt from the earth, and then ſhe is in

Motus { *Velociſſimus, tardiſſimus. medius.*

ἀπογαίῳ, in this course shee runneth 17. degrees in one day, and she remaineth not under the shadow of the Sun; the Iewes observed not this motion.

The slowest motion of the Moone is in περιγαίῳ, neerest the earth, then shee runneth but ten degrees in one day, and she remaineth under the Sunne more than two dayes: This course of the Moone the Iewes observed not.

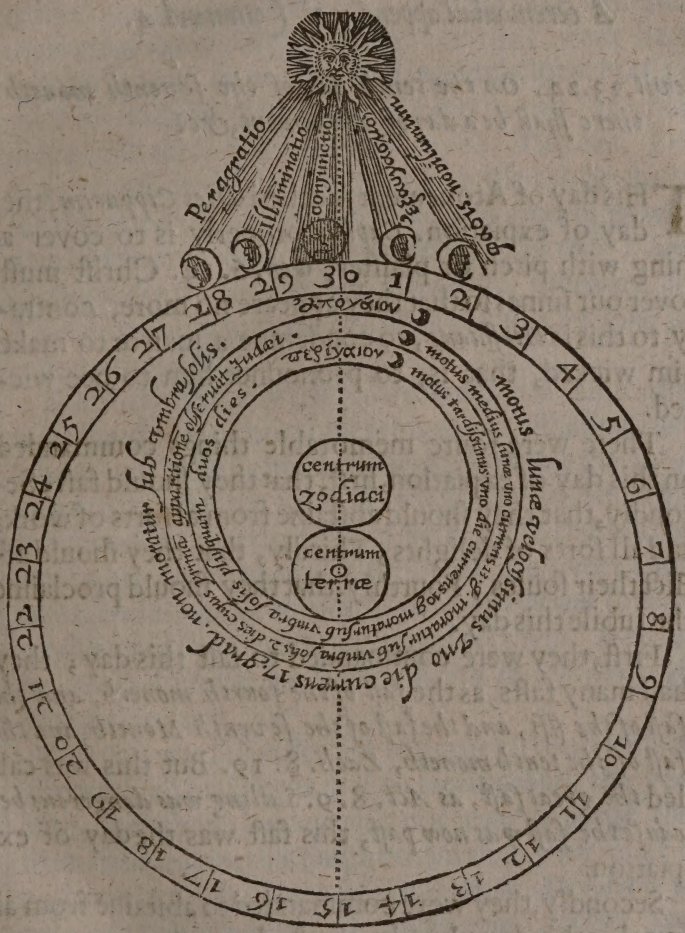
The Iewes observed the first apparition of the Moone in her middle motion.

The third motion of the Moone is a middle motion, and in one day she runneth thirteene degrees, and then remaineth under the shadow of the Sunne two dayes, and the Iewes observed her first apparition in this course for the New Moones; the Moone keepeth alwayes a constant course, but yet when she is fartheſt from the earth she seemeth to us to runne more swiftly, therefore they could not make their observation, of the change of the Moone from that course; neither when she is neereſt to us: for then shee seemeth to make too slow a course, therefore they observed this course, when she was in her middle motion, neither too slow nor too swift.

Of their feast of Trumpets.

In the first day of the seventh moneth they had the feast of blowing of Trumpets, the Iewes commonly hold, that this feast was kept in remembrance of *Isaacs* deliverie, when the Lambe was killed for him, but *Psal.* 81. *vers.* 5. *David* biddeth them blow up the Trumpet, because *it was a statute in Israel, and a law of the God of Iacob, this hee ordained in Ioseph for a Testimony, when he went out through the Land of Egypt.*

A figure to shew at what time the Iewes began their New Moones.



CHAP.

CHAP. XXIII.

Of the day of Expiation.

A ceremoniall appendix of Command. 4.

Levit. 23.24. *On the tenth day of the seventh moneth there shall be a day of Atonement, &c.*

כפר כפרים *a* *Picavit, pice obduxit.* הרשיע *Aliquem injustam pronunciare.*

THis day of Atonement is called *Dies Cippurim*, the day of expiation. *Caphar* properly is to cover a thing with pitch or plaister, *Gen.* 6. 14. Christ must cover our sinnes so that they appeare no more, contrary to this is *Hirshiang*, to condemne a man or to make him wicked, that is, to pronounce him to bee wicked.

Foure thiugs commanded to be done in the day of expiation.

There were foure memorable things commanded on this day of expiation, first, that they should fast; Secondly, that they should abstaine from al sorts of work; and all sorts of delights; Thirdly, that they should afflict their soules; Fourthly, that they should proclaime the Iubile this day.

The day of expiation called a fast by way of appropriation.

First, they were commanded to fast this day; they had many fasts, as the *fast of the fourth moneth, and the fast of the fift, and the fast of the seventh Moneth, and the fast of the tenth moneth, Zach.* 8. 19. But this was called *the great fast, as Act.* 8. 9. *Sailing was dangerous because the fast was now past*, this fast was the day of expiation.

No workes to be done upon the day of expiation.

Secondly, they were commanded to abstaine from all workes this day. In other feast dayes they were commanded to abstain from servile works, as plowing, sowing, reaping, but this day was to be kept as Holy as the Sabbath

Sabbath it selfe, they might kindle no fire this day nor dresse meat, they were to abstaine from all delights and pleasures this day as first, from washing of themselves, secondly from annointing of themselues, thirdly, from putting on of their shooes and fine apparell. First, from annointing, in the day of affliction they did not anoynt themselues. *Dan.*20.3. 12. So they laid aside their ornaments. *Exod* 33.4 6. So they went barefooted. 1 *Sam.* 15.30. So wearing Sackcloth. *Psal.*35 13. Not washing themselues 2.*Sam.* 12. 20. 21. Not to lye with their wiues. 2.*Sam.* 11. 11. Thirdly, This day they afflicted their soules or humbled their soules for the outward humiliation had beene nothing without the inward. *Esay.*58.5. *Is it such a fast that I haue chosen? a day for a man to afflict his soule.* Outward abstinence without humiliation of the soule is nothing acceptable vnto God.

They abstained from pleasures that day.

They afflicted their soules on the day of expiation.

Fourthly, this day they proclaimed the Iubile, they were humbled in their soules this day in afflicting themselves, and then he biddeth them proclaime the Iubile to teach us, that the Lord giveth grace to the humble; and secondly, that the Lord mixeth griefe and joy together to his children in this life, they are sweet-sowre joyes, and all the promises have *Annexionem Crucis*, a condition of some crosse adjoyned to them. *Marc.*10. 30. *He shall receiue an hundreth-fold in this life, &c. With persecutions.*

Why the Iubile was proclaimed on the day of expiation.

This day was instituted for to purge all the defects and wants which had beene in their sacrifices all the yeere long, and when this day was not able to purge them from their sinnes, this taught them that they must expect another Sacrifice to purge sinne, for *Non datur processus in infinitum*, but there must be one perfect Sacrifice to purge all our sinnes, wherein we should rest.

They had many reasons to shew them the weakenesse

The weakneſſe of the Ceremonies ſhewed by the Prieſts and ſacrifices.

neſſe of this Leviticall Law, both in the Sacrifices, and in the Prieſt: in the Sacrifices, *Numb.* 19. 8. 9. When the Heifer was burnt, they put the aſhes in water to purge theſe who were put out of the Camp for uncleanneſſe; therefore it was called the water of ſeparation: thoſe aſhes purged them that were ſeparated, yet they defiled them that burnt them, and gathered them, *Verſ.* 10. Therefore this ſacrifice could not purge him.

So the weakneſſe of theſe ceremonies was alſo ſhewed in the Prieſts themſelues, that the Prieſt being a ſinner, could not make atonement for himſelfe; when the Prieſt eate the meate offering of the people, he made atonement for them; but he might not eate his owne meat offering. *Levit.* 10. 17. This ſheweth the Imperfection of the ceremonies, in eating the ſinne offering of the people, but not his owne ſinne offering. This was alſo ſhewed to them by this; If the high Prieſt had beene defiled by any thing, there was a ſecond high Prieſt appointed to ſupply his wants. 1 *King* 2. which ſhewed the Imperfection of his Prieſthood. Laſtly, this High Prieſt entered but once in the yeere, into the Holieſt of all, and he alone, therefore this Prieſthood could bring nothing to perfection.

Heb. 10. 5. *Sacrifices and Mincha, thou wouldſt not have, but a body thou haſt prepared for me*; in the oblation of Chriſts body, the legall ſervices were aboliſhed, and the meat-offering ceaſed when CHRIST came. *Dan.* 9. 2.

Three ſorts of purification.

The Iewes had divers ſorts of purifications. Firſt they had ἁγισμὸς, which was a purifying by water *Ioh.* 11. 55. ἁγίσωσιν ἑαυτούς, *they went up to Ieruſalem, to purifie themſelues*, and this the Latines called *Luſtratio*. The Greeke called the ſame φοιβοσμὸς, which was a purifying by fire, for φοῖβος is the heat of the ſunne, this was an Idolatrous cuſtome which the Prieſts of *Moloch* uſed,

used, when as they had [*Magnahhir Baish*] *Transitum per ignem* a going thorow the fire, when they did initiate their young children by making them passe thorow two fires.

מעבִיר באש
transitus per ignem.

Their second purification was καθαρισμὸς, a washing with water, whereas the former was but a sprinkling with water; *Ioh.* 3.25. *There was a question betwixt some of Iohns Disciples and the Iewes* περὶ καθαρισμοῦ, about purifying, and it was for this purification that those *water pots of stone* were set. *Ioh.* 2. 6. for when they came home from their markets, or had touched a gentile or any uncleane thing, they washed their cloathes, their hands and their feete, in those pots of water.

Purifying with water for what?

Their third sort of purification was καθαρμὸς *Piaculum*, or *victima piacularis*, when as they offered a sacrifice of any beast after they were thus purified, and this was called κάθαρμα, which the Gentiles abused, as the *Carthaginians*, when they tooke a man, and laid all the sinnes of the people upon him, they offered him in a sacrifice, and burnt him in the fire to be κάθαρμα, or an expiation for the whole people of that Countrey or City.

The manner of the heathen expiating sin.

When *Iohn* the Baptist, the forerunner of CHRIST came to abolish the ceremonies of the Iewes, and to make way for the Gospell both to the Iewes and Gentiles, he changed ἁγνισμὸς εἰς μετανοίαν this sprinkling of water into repentance, and he changed καθαρισμὸς the washing with water εἰς βαπτισμὸν in baptizing with the holy Ghost and with fire; and he changed καθαρμὸς that sacrifice for sinne, into that Vniversall κάθαρμα, the sacrifice of Iesus Christ, when he said, *Behold the Lamb of God*, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, *that taketh away the sinne of the world.*

Iohn changed all these washings.

CHAP.

CHAP. XXIII.

Of the ſeventh yeares reſt, and the Iubile.

A ceremoniall appendix of Command. 4.

Levit. 25. 4. But in the ſeventh yeere ſhall bee a Sabbath of reſt unto the Land, &c. verſ. 8. and thou ſhalt number ſeven Sabbaths of yeeres, &c.

GOd commanded his people to reſt the ſeventh day from their labours; then he commanded them to keepe many feaſts in the ſeventh moneth; upon the first day of the ſeventh moneth they were to keepe the feaſt of Trumpets called *Roſh Haſhanah*, the first day of the new yeere; upon the tenth day of this moneth they were to keepe the feaſt of expiation; upon the fifteenth day of the moneth, the feaſt of Tabernacles, which continued for ſeven dayes, and in the ſeventh day of the feaſt of Tabernacles, they kept *feſtum ſalicis*, and caried branches, as they uſed in the Paſcha to carry palmes, which was a ſigne of victory; then they carried branches before CHRIST and cryed *Hoſanna filio David*. In the laſt day of the feaſt of Tabernacles, was the feaſt of collection added both to the Paſcha, and to the feaſt of the Tabernacles, and *Ioh. 2. 37.* it is called *the laſt and great day of the feaſt*.

ראש השנה
primus dies anni.

The feaſt of collections added to the feaſt of Tabernacles and Paſſeover.

Beſides theſe legall feaſtes in this moneth, they had likewiſe on the fourth day, the faſt of *Godaliah*, and upon the twenty and third day was *feſtum lætitiæ legis, & benedictio*.

They had but one feaſt in the Moneth *Niſan*, and one in *Iair* the Pentecoſt.

So

So the Lord commanded that the Land should rest in the seventh yeare, and every seventh seventh in the Iubile, The land was laboured six yeares, and these yeares were called *Anni georgici.*

The land was to rest the seventh yeere, this was called *annus shemittah* from *Shanat*, *liberum demittere*, to set free, and not to seeke any due of it; for those who laboured the ground to seeke fruit of it every yeare was too much, and gave no time of the rest to the ground. שנה שמיטה

The Lord taught the Iewes sundry things by the resting of the Land; for as the Sabbath day taught them that as they were the Lords they behoved to cease from their owne workes, to doe his worke: So the Sabbath of the seventh yeare taught them, that both they and their land was the Lords, and therefore it was to rest. What things the Iews were taught by the rest of the seventh yeare.

Secondly, this yeare taught them to depend upon the Lords providence, for the Lord promised his blessing upon the sixt yeare, that the Land should *bring out for three yeares*, *Levi.*25.20.

Thirdly, this yeare was a signe to them of their eternall rest.

Lastly, he instituted this yeare to teach them to bee pitifull to the poore; for those things which grew of their owne accord that yeare, were alloted to the poore and to the strangers.

How could they live, seeing the land rested the seventh yeare? *Quest.*

The Lord answered, *Levit.*25.21. That he would so blesse the sixt yeare, that it should serve for three yeares, and here we may see how the promises were fulfilled, which were made, *Levit.*26.10. *Yee shall bring out the old, because of the new*, that is, there shall be such plenty of new, that yee must bring forth the old to make roome for it, and that is that which *Amos* speaketh, *Answ.* How God blessed the sixt yeare, that it served for three yeeres.

cap.

Hebraicè מִן אֶל יָן
a ſpecie in ſpeciem.
et Chaldaicè
שָׁתָא לְשָׁתָא
ab anno in annum.

*cap.*9.13. *Arator apprehendet meſſorem, the plowman ſhall overtake the reaper,* that is, the old and the new ſhall meet together. So *Pſal.*144.13. *That our garners may be full affording all manner of ſtore,* but the Chaldee Paraphraſt paraphraſeth it *Affording corne from one yeare to another.*

The fertility of the ſeventh yeere, was not meerely naturall.

Here we may obſerve that this fertility of the ſeventh yeare was not merely naturall, but proceeded from the bleſſing of God. Secondly, all thoſe who reſted the ſeventh yeare from their labours, yet they wanted nothing but it was ſupplied by the bleſſing of God. *Mal.* 3.10. *Effundam vobis vſque ad non ſufficientiam,* that is, that yee ſhall not have veſſels to containe the oyle, and the wine, nor garners to containe the corne, which I ſhall beſtow upon you.

Never man ſuffered any loſſe in Gods ſervice.

So thoſe who abſtaine from their labours upon the Sabbath, it ſhall never impoveriſh them; for the bleſſing of God upon the weeke dayes ſhall ſupply all their wants; ſo the Lord promiſed, when they ſhall goe up to *Ieruſalem* to ſerve him at their feaſts, that hee would keepe their land from the incurſion of the enemies, *Exod.*34.24. and wee ſee, *Ioſh.*5.2. When they were circumciſed, the Lord ſtrooke ſuch a feare and terrour in the hearts of the *Canaanites*, that they durſt not touch them, as *Simeon* and *Levi* killed the *Sichemites* when they were newly circumciſed; never man yet got hurt in the ſervice of God: Hee ſhall ſtill finde the Lords protecting Hand and bleſſing in his ſervice. When hee ſent out the ſeventy Diſciples without purſe, ſcrip, and ſhooes, hee ſaid, *Lacked yee any thing? and they ſaid, Nothing, Luc.* 22.35. *Nebuchadnezzer* ſhall not want a reward for his ſervice which hee did to the Lord, albeit hee was an heathen, for hee got *the Land of Egypt for his wages, Ezek.* 29.20.

The

The next priviledge of the Sabbaticke yeare was this, *Deut.*14.1. that mens debts were pardoned to them, if they became poore and had nothing to satisfie, but not if they had sufficient to pay, then they were bound to satisfie; and if they were poore, the Lord commanded to lend unto them, *Deut.*15.19. although the seventh yeare was at hand; but that which was borrowed for necessitie onely, was not to be restored; and the naturall *Iewes* had onely this priviledge, but not the *Proselytes*.

Debts were payed in the seventh yeare.

The third priviledge of this yeare was this, *Exod.* 21.2. *Hee shall goe out free in the seventh yeere, paying nothing*, to wit, if he was an *Hebrew* servant; but if hee was not an *Hebrew* servant, but a stranger, then hee was to serve untill the yeare of the Iubile, *Levit.*25.4.

Servants were set at libertie this yeare.

The fourth thing which was done in the seventh yeare, the Law was publikely read, *Deut* 31.10.

The Law was publikely read this yeare.

Whether or not, kept they alwayes these sabbaticall yeares?

Quest.

Not, *Ier* 34.14. therefore the Lord plagued them with divers plagues, and especially with barrennesse of the sixt yeare, 2 *Mach.*6.43.49.

Answ.

When began this yeare of the rest?

Quest.

Some hold that it began after the land was divided by Lot; but seeing the Land was twice divided by Lot, first in *Gilgal*, *Ioh.* 14. Secondly, in *Siloh* a few yeares after, because the first division was not perfected, this account of the seventh yeare seemeth to begin at the latter division of the Land, *Ios.*18 2.

Answ.

At what yeare the first Rest began.

What time of the yeare began this rest of the seventh yeare?

Quest.

From *Tishri*, and not from *Nisan*; for if it had begun in *Nisan* then they should haue lost two Harvests, first, they might not cut downe the Corne which was growing upon the ground in *Nisan*; and then secondly, they

Answ.

At what time of the yeare this Rest began.

might not sow in *Tishri*, and so they should have lost both the Harvests, *Exod.*23.16. and 34.22. but the Lord saith, *Levit.*25.22. Yee shall sowe the eighth yeare, therefore they wanted but one sowing, and one Harvest.

Of the Iubile.

יובל *ab* חובל *Produxit, eduxit.*

Their great Sabbaticall yeare was the yeare of the Iubile: It was called the Iubile from *Iobbel* or *hobbel*, *deduxit* or *produxit*; because it brought men backe againe to their first estate; the seventy translate it ἀναγειν, because they were brought backe to their first estate; and *Philo Iudæus* calleth it, ἀποκατάσασις, *restitutio*, and *Iosephus* ἐλευθερίαν, *libertatem*, and from the word *Iubile*, the Latines made their word *Iubilo*, to take up a merry song. So it might be called *buccina reductionis*.

רקרן דקריא

They blew with Rammes hornes at this feast, *dekeran dikraia*, as the *Chaldee* paraphrast paraphraseth it. And they blew with these Rammes hornes in remembrance of their deliverance out of *Egypt*.

Elevare cornu prophetiæ quid.

Masius holdeth, that they were Neat hornes and that they blew with Rams hornes in the fourty ninth yeare, and in the fiftieth yeare, the yeare of the Iubile, with Oxens hornes, which is not likely, for they blew not at all the fiftieth yeare; but when they gathered the people to the Congregation, they blew with silver Trumpets, this blowing of Trumpets signified, that Ministers should *lift up their voyce like a Trumpet*, *Esay* 58.1. and proclaime salvation to the people. The Prophets were said to lift up the horne, 1 *Chro.* 25.5. because the Prophets were to lift up their voyce, and to blow, as if it were with a horne. None might blow with those hornes but onely the Priests, for the hornes were appointed

The Priests proclaimed the Iubile with Rammes hornes.

pointed for a holy use, and no man might blow those hornes, but he who was consecrated for a holy use, as the Priest was, for the Priest went out to battell and blew the Trumpet, it was he that blew the trumpet to convocate the people; it was he that blew, when the walls of *Iericho* fell downe; it was he that proclaimed the yeare of remission; and it was hee that proclaimed the yeare of the Iubile.

When they proclaimed this Iubile upon the foutty ninth yeare, they proclaimed it upon the day of expiation; the day of expiation was *dies luctus* to them, a day of mourning; and yet the intimation of great joy of the yeare of the Iubile was proclaimed that day, to teach them in the midst of their griefe to remember joy.

The fourty ninth yere of the Rest, and the Iubile could not ever fall together.

Although the Iubile was proclaimed the fortie ninth yeare, yet the fourty ninth yeare of the rest and Iubile, fell not alwaies together; for if the Iubile, and the yeare of the rest had falne alwayes in one yeare (as some would reckon, beginning the Iubile in *Nisan*, and the yeare of the rest in *Tishri*) then there should be wanting either a halfe yeare, or a whole yeare to the yeare of the rest; the Iubile hath fifty, and the seven rests fourty nine, it wanting halfe a yeare in the first Iubile, in the second Iubile there should be a whole yeare of the rest wanting. And so the whole order of their reckoning should be perverted; the Text saith expresly, that the fiftieth yeare shall be the Iubile, and not the forty ninth yeare; neither is it enough to say that the Iubile is the fiftieth yeare, because the former Iubile is reckoned for one of the fifrie, because this wayes, one Iubile should be twice numbred, being the last of the one Iubile, and the beginning of the next Iubile; and as no man will say, that the Iewes were to rest from their labours after the seventh day, but upon the seventh day; so no man can say, that the land was to rest after the seventh

yeare, but upon the ſeventh; and as the ſeventh day of the weeke is to be reckoned, excluding the former Sabbath (for when the former Sabbath is included, then it is called eight dayes,) ſo the ſeventh yeare is to be reckoned excluding the former ſeventh; and the fiftieth yeare; ſecluding the former Iubile.

The yeare of Reſt and the Iubile fall together every ſeventh Iubile.

Then to make up the right reckoning, is to give to the yeare of the reſt fourty nine yeares, and to the Iubile fiftie, and ſo they ſhall fall together at every ſeventh Iubile, in three hundreth and fifty yeares. Seven times fourty nine, maketh but three hundreth and fourty three yeares.

Three ſorts of Reckoning amongſt the Iewes
The three yeares are not three full yeares.

When the land is ſaid to reſt for three yeares, it is not meant here of three compleat yeares; the *Hebrewes* have three ſorts of reckonings, the firſt reckoning is, *excluſo utroque termino*, excluding both the termes; their ſecond reckoning was *incluſo utroque termino*, including both the termes; their third ſort of reckoning was, *excluſo uno termino & incluſo altero*, excluding one terme, and including the other. Example of the firſt, when they are both excluded, *Matthew* ſaith, *cap.* 17. 1. *ſixe dayes after*, the other Evangeliſts ſay, *eight dayes after*, *Marc.* 9. 2. *Luk.* 9. 4. including both the termes. And thus the Evangeliſts are reconciled. The third ſort of reckning is, including one of the termes, and excluding the other; as they were to Circumciſe their children the eight day, if the child had lived ſeven dayes, and a part of the eight, he was to be circumciſed, as if he had lived compleat eight dayes; therefore the Iewes ſay, that *dies legis non eſt à tempore ad tempus*, that is, it is not to be underſtood, *de completo tempore*, of the full time; ſo the three yeares wherein the Lord promiſed to bleſſe their land, are not to be reckoned for three whole yeares, but *excluſo utroque termino*, excluding both the termes, two halfe yeares and a whole yeare, *Deut.* 5. 1.

At the end of every ſeventh yeare thou ſhalt make a releaſe, mikketz ſhould not be tranſlated, *A fine*, but *in fine*, *Deut.* 31.30. putting *beth* for *mem*.

מִקֵּץ *a fine*, מ *pro* ב

The land reſted three yeares, but not three compleat yeares but one whole yeare and two halfe yeares, *excluſo utroque termino*; they did ſow their Corne in *Shebhat*, anſwering to our *Ianuary*: and they reaped their Barley in *Niſan*, anſwering to our *March*; and they reaped their Wheat at the Pentecoſt, the yeare before the Iubile; when the reſt and the Iubile fell together, they reaped their Corne in *Niſan*, which ſerved them till *Tiſhri*; and this halfe yeare was called the firſt yeare of the three yeares reſt; then the yeare of the Iubile began in *Tiſhri*, which was a compleat or a full yeare, and this was the ſecond yeare of the Reſt, and after the Iubile, the Cornes were ſowen in *Shebhat* againe, and reaped in *Niſan*, and this halfe yeare was counted the third yeare; and this was *annus currens*, a yeare running, but not *completus*, compleate.

How the land reſted three yeares together.

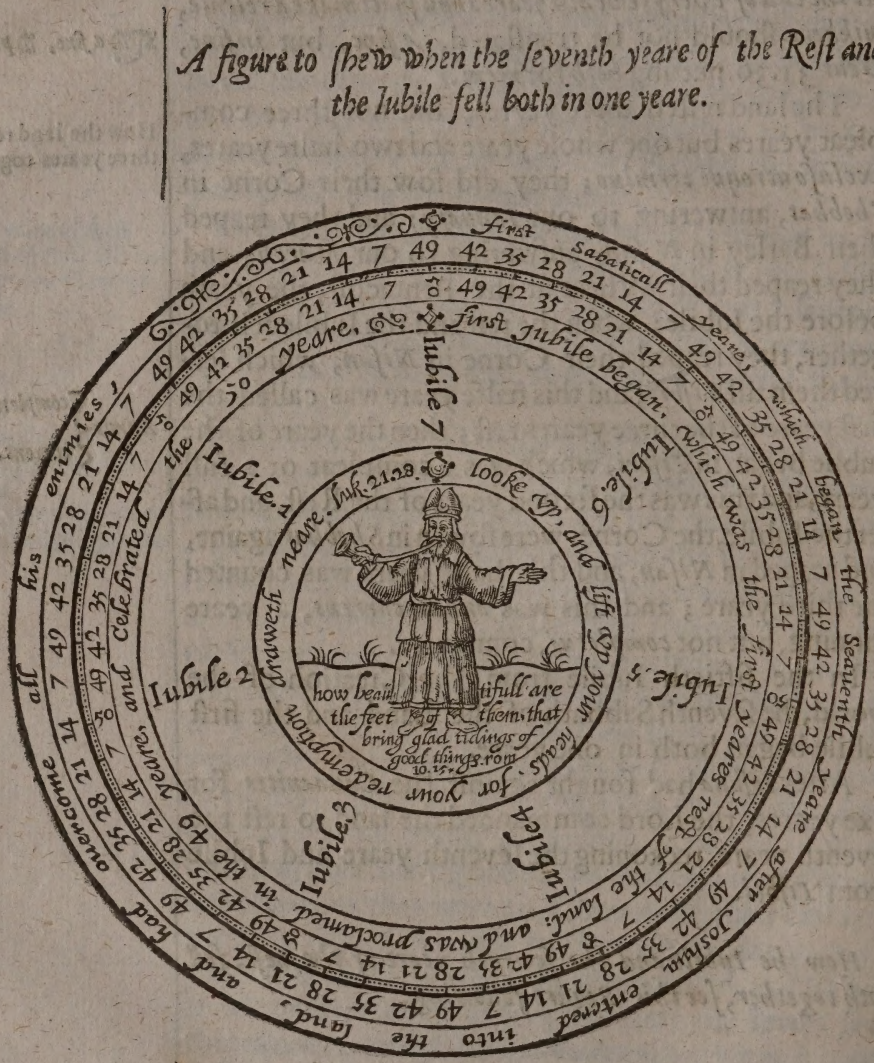
Annus { *completus.* / *currens.*

In the fiftieth Iubile from the Creation of the world, the ſeventh Sabbath of the Land and the firſt Iubile began both in one yeare.

After *Ioſhua* had fought againſt the *Canaanites* for ſixe yeares, the Lord commanded the land to reſt the ſeventh yeare, reckoning the ſeventh yeare and Iubile from *Tiſhri*.

How the Iubile and the ſeventh yeare of the reſt, fell both together, ſee this Figure following.

A figure to shew when the seventh yeare of the Rest and the Iubile fell both in one yeare.


First Sabaticall yeare, which began the Seaventh yeare after Joshua entered into the land, and had ouercome all his enimies
50 yeare, & first Iubile began, which was the first yeare after 7 times 7 yeares rest by the Lord: and was proclamed in the 49 yeare, and celebrated the
Iubile 1
Iubile 2
Iubile 3
Iubile 4
Iubile 5
Iubile 6
Iubile 7
looke vp, and lift vp your heads, for your redemption draweth neare. Luk 21.28.
how beautifull are the feet of them that bring glad tidings of good things. rom 10.15.

Also there were no Iubilees reckoned untill *Ioshua* had conquered the land, yet if ye will reckon from the Creation of the world, till the dayes of *Ioshua*, 3500 yeares, which will make up just fifty Iubilies, wee may reckon

reckon this way, *per tempus prolepticum*, which is neither *postulatitium* nor *hystoricum*; *tempus postulatitium* they call this, when the Kings of *Egypt* deduced their genealogies thirteen thousand yeares, before the Creation this is a false reckoning; but *tempus prolepticum*, is this, when they reckoned seven hundred yeares before the Creation, to make the Sunne, the Moone, and the yeare of the Indiction to fall in one yeare; and so doth *Scaliger* reckon; and thus wee may reckon the Iubilees ascending up to the Creation, not *per tempus hystoricum*, nor *tempus postulatitium*, but *per tempus prolepticum*; but when we reckon from *Ioshua's* dayes descending to the time of Christs death, this is *per tempus hystoricum*. the Scripture sheweth us just twenty nine Iubilees from *Ioshua* to Christ, then was the acceptable time, and the day of great deliverance, *Luk.* 4.18. and then all the Iubilees ceased.

Tempus { *postulatitium* / *prolepticum.* / *historicum.*

The difference betwixt the seventh yeare of release, and the yeare of the Iubile was this, in the seventh yeare the Hebrew servant was released, and if he had married a stranger, his wife and his children were not released; but in the yeare of the Iubile they were released. Secondly, the morgaged lands in the seventh yeare were restored, to the last Morgager; but in the yeare of the Iubile the Land was restored to the proper inheritor.

The difference betwixt the priviledges of the seventh yeare and the Iubile.

The Lord appointed these Iubiles, First, that the poore might not be excluded from their inheritance; Secondly, he instituted them that they might keepe a right chronology and reckoning of times; for as the Greekes did reckon by their *Olympiades*, and the Latines by their *Lustra*; So did the Hebrewes by their Iubiles. Thirdly, he instituted these Iubiles, that they might be a type to them of their full deliverance by Christ, *Esay* 61.2. *Luc.* 4.10.

Why the Iubile was appointed.

The extent of the remission under the Gospel, above the remission under the Law.

The Remission of the Iubile exceeded the remission of the seventh yeare seven times, and Christ extended the remission under the Gospell as farre above the Iubile, as the Iubile is above the seventh yeare to seventy times seven times: *Peter* would have restrained this remission to seven onely, *Mat.*18.21. but Christ extendeth it farre above seven times or seventy times, but hee saith that wee should forgive our brother *seventy times seven.*

Conclusion.

The Conclusion of this is; the seventh day they rested from their labours, in the seventh moneth the most of their feasts fell, and in the seventh yeare their Land rested, and in the seventh seventh their Iubile fell, then all their debts were payed, then they were restored to their inheritance, but when our eternall Sabbath shall come, *Esay* 66.22. then wee shall rest from our labours and our sinnes, and the punishment for them; then the earth shall rest from the burdens under which it groneth now, *Rom.*8.22. and the sunne, *qui jam anhelat ad locum suum Eccles.*1.5. Who now is weary in running of his course, shall rest, and there shall be no more need of his light, *Revel.*22.5. Then all our debts shall be fully pardoned, and wee shall be fully restored to our inheritance which we have morgaged: when the Priests went about the fourty ninth yeare, and proclaimed that the fiftieth yeare was at hand, were not these glad news for the poore, and to those who were in debt; so when the Ministers of the Gospel, *Lift up their voyce like a Trumpet, Esay* 58.2. and proclaime to us, that the yeare of the Iubile is at hand; should not poore and miserable sinners rejoyce, and *lift up their heads because their redemption draweth neere, Luc.*21.28.

עשאר *anhelavit.*

Com-

Commandement V.

CHAP. XXIIII.

Of the maintenance of the Priests under the Law.

A ceremoniall appendix of Command. 5.

*Num.*18.21. *And behold I have given the children of Levi, all the tenth in Israel,&c.*

LEt us consider here, first, who payes tithes. Secondly, to whom they were payed. Thirdly, for what end they were payed. Fourthly, what things the Priests and the Levites had besides the tithes: and lastly, the blessing upon those who payed their tithes.

First, the people payed their tithes to the Levites, because the Levites *Adhærebant Sacerdotibus*, they were joyned to the Priests, *Num.* 18.2. *And thy brethren also of the Tribe of Levi, of the tribe of thy father, bring them with the* [*Vaijlavu*] *ut adhæreſcant tibi, that they may be joyned unto thee*; the children of *Levi* called *Levites*, were adjuncts to the Priests, and therefore the people payed the tithe to them.

The second thing to be considered here, is to whom they payed tithe, the people payed their tithe to the Levites.

How did the Pharises pay tithe, seeing they were Church-

לוי *filius adhæsionis sic dictus à matre quia putabat maritum sibi adhæsurum* לוה *adhæsit & hic, alludit dominus, cum dicit* וילוו *ut adhæreſcant.*

Quest.

ἀποδεκαλόω decimas do vel decimas accipio. Answ.

פרשים docentes.

פרושים separati.

Church-men, the Pharisie said, *I tithe*, that is, *I pay tithe*, *Luk.*18.12.

All the Pharises were not teaching Pharisees, they were not all [*Porashim*] *Docentes*, but some were [*Parushim*] *vel* ἀφορισμένοι, *separati*; and of these some manured the ground, and were Laike Pharises, as wee may call them, and those payed tithe as well as others.

Priests sometimes called Levites.

Then the Levites payed their tithes to the Priests. Sometimes the Priests are called *Levites* in the Scripture, as *Ezek* 44.15. *The Priests, the Levites, the sonnes of Zadok*; therefore although when the people are commanded to pay their tithes the Levites are onely mentioned, yet the Priests are comprehended under the name of Levites, because the tithes belonged to the Priesthood onely; when the Priests and the Levites are taken *Compositè*, then the tithes belong to them both joyntly; but when they are taken *oppositè*, then the people must pay their tithe to the Levites, and the Levites must pay their tithe to the Priest, *Heb.*7.5. *The sonnes of Levi who receive the office of Priesthood, have Commandement to take tithes of the people.*

Why the Lord would have the Levites pay tithes.

The Levites payed to the Priest the tithe of the tithes, although they had no inheritance in the land, yet the Lord would have them to honour him with a heave-offering, & it was reckoned to them as if they had possessions and Lands; and besides this, they payed tithes of the ground of the suburbe, and fields which were given them; therefore, *Num.*18.28,29. *Thus you also shall offer an heave offering unto the Lord of all your tythes which yee receive of the children of Israel, and yee shall give thereof the Lords heave-offering to Aaron the Priest out of all your gifts yee shall offer, &c.*

Thirdly, to what end they were payed; the tithes were given as a signe of homage, and thankfulnesse to God

God, *Prov* 3.9. *Honour the Lord with thy substance and with the first fruits of all thine increase:* and as Kings have their tributes payed unto them for the maintenance of their attendance, *Rom.*13.6.7. So the Lord will have his tributes payed to him, for the maintenance of his servants the Priests; therefore the tithe is called his *heave-offering*. *Levit.*27.30. and before the Law was given, *Iacob* payed them to the Lord, *Gen.*28 22. and *Abraham* the tenth generation from *Sem* payed them to *Melchisedeck* the Priest, and the Lord appointed them for the Priests, *Num.*18.28.

Why the tithes were payed.

Abraham and *Iacob* payed tithes before the law.

Now that we may vnderstand what great plenty and abundance; the Levites had, who had the Lord for their portion, *Num* 18.20. *Deut*, 18.2. *Ezek.* 44.28 Let vs consider what they had in particular.

First they had a part of the meat-offering called *Mincha*. Secondly, they had a part of the peace offering, the breast, and the shoulder and skin of the burnt offering, *Num.* 18.18. *Levit.* 7.13. Thirdly, they had the first fruits of the Corne, of the wine, and of the oyle, [*Reshith*] *præstantissimum*, the best of them and the fat of the oyle, *Num.*18.12. *Deut.*18.4. and they had [*Biccurim*] the first fruits. The difference Betwixt [*Biccurim*] and [*Reshith*] was this: *Reshith* were the first fruits which the Levites tooke from the people: but *Biccurim* were the first fruits, which the people presented to the Lord, and the Lord gaue them to the Priests: *Num.*18.13. Whatsoever is first ripe in the Land shall bee thine: *Reshith* was the first of the first fruites, and *Biccurim* were the first fruits themselues.

ראשית *primitiæ.*

primitiarum.

בכורים *primitiæ.*

It was not determined by the Law how much they should offer here, but the Doctors of the Iewes determined afterwards, that none should offer lesse than one of sixty, and none should offer more than one of forty, and the middle sort one of fifty, and they called him

What every one was to offer of their first fruits.

עין רעה
Oculus malus.
עין יפה
Oculus bonus.
ע"ן הבנונית
Oculus inter utrumque.

him who offered one of ſixty : the man with the evill eye, or the coveteous eye, or the coveteous man. *Prov.* 23. 6. *eat not the bread of him who hath an evil eye*, that is of a covetous man; and hee who payed one of forty they called him the man with the good eye, *Ecclus.* 35. 8. *Give the Lord his honor with a good eye, and diminiſh not the firſt fruits of thine hand*, and he who payed one of fifty, they called him, the man with the middle eye.

תרומה גדולה
Oblatio magna.

This was called [*Tereumah Gedolah*] the great heave offeringby way of excellency, and they payed this, not onely of things commanded in the Law, but alſo of their oates, Lentiles, and fitches: although theſe ſerved not for the ſuſtentation of man; but only in time of famine to ſatisfie their hunger; yet they payed them, and they payed alſo tithe of Aniſe and Mint, which did grow in their gardens, which our Lord doth not blame *Matth.* 23. for he addeth, *theſe things yee ſhould have done :* all theſe, becauſe they were not determinated by the law, they gaue at leaſt to the Prieſts the ſixty part, ſo they gaue the ſixty part of their wool in their *Tereumah Gedolah* to the Prieſt,

The Prieſts and Levites had the free will offerings and the eſtimation of male and female according to their abilitie and ſexe.

Beſides theſe firſt fruits which they were bound to pay, they payed likewiſe free-will offerings, *Levit.* 7. 16. So when they made a ſingular vow, they were valued according to their age, and according to their ſexe, *Levit.* 27. 3. 4. The eſtimation of the male from twenty yeare old, even unto ſixty, was fifty Shekels of Silver, after the Shekell of the ſanctuary; and the eſtimation of the female was thirty. Againe, from five yeare old to twenty, the eſtimation of the male was twenty Shekels, and of the female ten. Thirdly, from a moneth old to five yeares old, the eſtimation of the male was five; and the female was three Shekels of ſilver. Fourthly, if they were paſt ſixty yeares and

aboue

above, the estimation of the male was fifteene shekels: and of the female, ten shekels. Fiftly, the poorer were valued after the valuation of the Priests, according to their ability, and all these came for the maintenance of the Priests. So they had a part of things consecrated, *Levit.*7.35. *Num.*18.13.

The Levites had the tenth part of all the fruits which did grow in *Israel*; then the Priests, got *Decimas Decimarum* the tithe of the tithes from the Levites: the husband man payed to the Levites the tenth of his whole encrease. and this was called [*Magnasar rishon*] the first tithe; and the Levites payed out of this, the tenth to the Priests, which was the hundreth part of the husband mans increase [*Magnasar min Hamagnasar decima ex decima*, tithe of the tithe.

מעשר ראשון
Decima prima.
מעשר מן המעשר
Decima ex Decima.

The third tithe was given to the poore, and it was the ninth part of the whole increase. *Tobit.*1.7.8. It was called [*Magnasar shani*] the second tithe and in the first and second yeare, this tithe was reserved by the husband man, and either taken up to *Ierusalem* or else sold and put in mony that the Levite, the widow and the poore might eat of it there at the three great feasts, and it differed nothing from the tithe of the third yeare, but onely in the use, as *Maimony* sheweth, and every third yeare it was given to the poore, but every first and second yeare it was given to the Priest, and to the Levite, and to the widow, and they did eate it before the Lord in *Ierusalem*, by this we may perceiue how the husband-man payd the ninth part of his whole increase every yeare: Let us put this case, a husband-man hath an hundreth and two logs of oyle, of this he was to pay two to the Lord, which was his *Terumah Gedolah*, and this was one of fifty; and then ten to the Levites, and nine of the hundreth, to the poore for the second tithe, so that of an hundreth and two logs, he payed twenty and

מעשר שני
Decima secunda, vel secundi anni.
מעשר שלישי
Decima tertia, vel tertij anni.

The husbandman paid the most part of his increase.

and one, which was the fift part of the hundreth, and some more.

They had the first borne of man and beast.

Moreover, they had the first borne of all sorts of cattell, as of sheepe, beeves, and goats; and the price of the rest which were to be redeemed according to the Priests estimation, likewise the first borne of man redeemed at five shekels the man, *Ezek.* 44. 30 *Neh.* 10.36. And when all the males appeared before the Lord three times in the yeare, none of them must come empty handed; all these the Priests got.

They had 48 cities and so much ground about them.

And besides all this the Levites had forty eight cities, and two thousand cubites of ground round about them on every side with their Cattell and flockes; the number of the Levites were but twenty three thousand, *Num.*26. The tribe of *Asher* was fifty three thousand, and two hundreth; and the tribe of *Nepthali* was forty five thousand and foure hundreth; and the tribe of *Issachar*, was sixty foure thousand and three hundreth, and the tribe of *Dan*, was sixty foure thousand and foure hundreth, and yet the greatest of them all, had but nineteene Cities: but the Levites being but few in number, got moe Cities then any of them all; and the reason was, because the Lord would provide liberally for them: the Levites who were not the tenth part of the people, yet they got the tenth part of the increase of the Land, and Priests who were but a small number in respect of the Levites, yet they got the hundreth part of the increase of the Land, and because the Priestes had such a plentifull portion, therfore the Lord alludeth to this, *Iere.*13.14 *I will satiate the soule of the Priest with fatnesse.*

The Levites were not the tenth part of the people yet they had the tenth part of the increase.

Allusion.

The Lord was *their portion*, *Num.*18.20 *Deut.*18.1. *Ezek.*44.28. and the godly allude to this *Psal.* 73.26. *God is my part for ever*, So *Psal.* 142.6. *Thou art my part in the Land of the Living*, *Lam.*3.24. *The Lord is my part*

Allusion.

Allusion.

saith

saith my soule, therfore I wil hope in him. *Psal* 16. the Lord is the portion of mine inheritance.

And see what a care the Lord had that they should want none of these *Ezek.* 44. 30. *And the first of all the first fruits of all things, and every oblation of all of every sort, shall be the Priests*: the Hebrewes when they would have a thing precisely kept, they double this word [*Cel*] *as Psal.* 119. 122. *Therefore I esteeme all thy precepts, concerning all things to be right.* So here the first of all the first fruits of all things, &c.

The last thing to be considered here, is the blessing of God upon those who payed their tithes, they were to pay to the Priests the first fruits, and tithes of all their increase of every sort And the first of their dough *That he might cause the blessing rest in their house, Ezek.* 44. So *Mal.* 3. 10. *Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receiue it, Deut.* 16. 74 *Thou shalt rejoycein the feast before the Lord, thou & thy son, and thy daughter, and thy maidservant, and the Levite and the stranger, and the fatherlesse and the widdow that are within thy gates*; And the Hebrewes say the Levite, the fatherlesse, the stranger, and the widow, foure that belong to me, answerable to foure that belong to thee, thy sonne, thy daughter, thy man and thy maide; if thou comfort those that are mine, I will blesse and comfort these that are thine, and they say, when a man payeth his tithes, he is the husbandman, and God Almighty is the Priest; but when he payeth them not, then God is the husbandman, and he is the Priest, and then, *Ten Akers of Vine shall yeeld but one Bath. Esay* 5. 8.

The Conclusion of this is, they who have the Lord for their portion can lacke nothing, *Psal.* 23. 1. here was none

The Hebrewes repeat words to signifie that nothing should be omitted.

וראשית כל
בכורי כל וכל
תרומת כל מכל
לכהנים יהיה

Et præcipuum omnium primitiarum ex omnibus et omnis oblationis omnium ex omnibus oblationibus vestris Sacerdotibus esto. Vox כל *hic quinquies repetitur.*

The blessing of God upon those who payed their tithes.

The Lord had foure at the eating of the Tithe of the third year as the Hebrewes say.

Conclusion.

none of the Prieſts that *did ſhut the doores of* Gods *ſanctuary*, or *kindle fire upon his Altar for nought*, Malac. 1.10.

CHAP. XXV.

The Iewes might not kill the damme ſitting upon the young ones.

A ceremoniall appendix of Command. 5.

Levit.22.6. If the damme be ſitting upon the young, or upon the egges, thou ſhalt not take the damme with the young, &c. That it may be well with thee, and that thou maiſt prolong thy dayes.

God made choiſe of *Canaan* after a ſpeciall manner.

THe earth is the Lords, and the fulneſſe thereof, Pſa.23. 1. Yet the Lord made choiſe of *Canaan* in a ſpeciall manner, and therefore he ſaith, *the land is mine*, Lev.25. 23. Thence it is called *Emmanuels Land*, Eſay 8.8. and other Lands the Lord calleth polluted Lands, *Amos* 7. 17. *Thou ſhalt dye in a polluted Land.* So the people who dwelt in *Canaan* were the Lords, after a ſpeciall manner, and all that which belonged unto them, therefore he forbiddeth to take uſury of his people.

The damme ſitting on the young ones was not a type.

When the Lord forbiddeth them to kill the damme with the young ones; the damme ſitting upon the young ones, was not a type of the Iewes here, no more then the oxe when he trode out their corne; but there was a tropologicall ſenſe here, to teach them manners; but *Canaan* it ſelfe was a type to them.

By this Law the Lord taught them mercy to all men, and reverence to their parents.

God will have them to ſhew mercy upon the beaſts, and the birds, and he will not have the damme, and

and the young killed together; and *Targum Ionathan* paraphraseth it thus, As your heavenly Father is mercifull in heaven, so be yee mercifull in earth. The farthest extent and meaning of this Law is, that they should abstaine from cruelty, *Hos.*10.14. *Gen* 32.11. *To kill the Mother, and the Children,* for as God hath not regard of Oxen, 1 *Cor.*8.9. his chiefe regard was not to the Oxe, when hee forbiddeth to muzzle his mouth, but that the Minister should have maintenance: so the Lords chiefe regard, is not here that the Damme be spared, but that Parents be reverenced.

God taught the Iewes many wayes.

God taught the Iewes in their infancy sundry wayes. First, hee taught them by their apparell, that they should not weare Linsey-wolsey; so that the Priests should weare linnen in the Sanctuary, and wooll out of the Sanctuary, *Ezek.*44.17. and so by their meates, putting a distinction betwixt cleane and uncleane; and so by their houses, when he commanded the Law to be written upon the posts of their doores, and by the Battlements to be put about their new houses, and so by their husbandry, when he commanded them not to plow with an Oxe and an Asse, and not to sow their fields, with divers sorts of seed; So by their flocks to offer their first-borne of them to him; and here when they were walking in the fields, if a birds nest were before them in the way, either in a tree, or upon the ground, they were commanded to spare the damme; to teach them reverence to their Parents; whersoever they lookt, they had some instruction before them.

Why God would not have the Iewes to kill the Damme with the young ones.

Hee forbiddeth them to kill the Damme and the young ones together; hee commanded them to eate flesh after the flood, but here hee would restraine their appetite, that they should not kill both the Damme and the young ones; and which is more, the Lord forbiddeth

biddeth when they are about to ſacrifice, that they kill not the Cow or the Ewe, and their young ones both in one day, *Levit.*22.27. So the Iewes ſay that they might not kill the damme upon the young ones although it were for cleanſed of the Leproſie, *Lev.*14. 4. And if he will not have this done for his owne worſhip, farre leſſe will he have men doe it for their owne private uſe, *God will have mercy and not ſacrifice*, *Matth*,9.13.he forbiddeth them to kill the Damme,but they might take the young ones; he will not have them like the *Pythagoreans*,who thought it unlawfull to kil any beaſt or fowle,neither will he have them like *Barbarians* who kill all without reſpect,but he will have them kill the young ones and ſpare the old,to teach them reverence towards their parents; there is no creature, but man may make ſome uſe of it, either to make it the object of his pity, or elſe to imitate it, as the Storke, the Crane, and Swallowes, *Who know their times*, *Ier.*8.7. yea, the Lord ſendeth the ſluggard to the Piſmire to learne,*Prov.*6.6.

No creature but man may make uſe of it.

Honour thy father and thy mother, is the greateſt Commandement in the ſecond table, and it hath this promiſe annexed unto it, that they who honour their parents ſhall live a long life; and here the Lord joyneth into the meaneſt of all the Commandements which the Iewes call *Præceptum leve*, the Lord ſet the ceremonies [*Sejag Latorah*] as a hedge about the Law; and as the hedge is a fence to keepe out beaſts; ſo were theſe ceremonies ſet as a hedge to keepe the Iewes, that they ſhould not breake in to violate the morall.

סיג לתורה

If a man ſhould finde a bird ſitting in this land upon her young ones, he is not bound by this Law to ſpare her, more then he is bound, when he reapeth his field to leave the gleanings ungathered, yet he is bound by the Morall Law to ſhew pitie to his beaſt, and ſo upon the

This law to ſpare the Damme upon the young ones, bindes us not now.

the fowle, neither could he promiſe to himſelfe longer life, if he ſhould doe ſo: but onely he muſt looke to the morall precept, which obligeth man ſtill, when theſe ceremonies are aboliſhed.

Object.

It may be ſaid, where the reaſon, or the promiſe annexed to the Law is perpetuall, there the law is perpetuall, but this promiſe is perpetuall, long life to the obedient child; therefore it might ſeeme that this law is perpetuall.

Anſw.

How the promiſe is annexed to this ceremoniall precept, and to the morall precept.

Simile.

The promiſe is properly annexed to the morall Law, and but accidentally to the ceremoniall Law: a father hath a child whom he mindeth to make his heire, hee biddeth his child doe ſuch and ſuch things, which are but trifles, and then he promiſeth unto him, the inheritance, there are more weighty conditions included in this promiſe; but for the childs nonage, and becauſe as yet he is not capable of the greater conditions, therefore his father ſetteth downe thoſe meaner conditions unto him; the inheritance is promiſed unto him eſpecially if he obſerve the maine conditions; but the meaner are ſet downe for the preſent to him: ſo dealeth the Lord with the Iewes here.

The keeping of the whole Commandements hath this promiſe of long life annexed unto it, *Prov.*3.1,2. *My ſonne forget not my law, but let thine heart keepe my Commandements, for length of dayes, and long life and peace, ſhall they adde unto thee,* ſo *Deut.*8.1. and 30.16. But it is more particularly annexed to this Commandement, and it is called *the firſt Commandement with promiſe, Epheſ.*6.2.

Commandement. VI.

CHAP. XXVI.

That the Iewes might eat no blood.

A ceremoniall Appendix of Command. 6.

Deut. 12.24. *Thou shalt not eate it, thou shalt poure it upon the earth as water.*

The blood is not the forme to the body.

THe Lord forbiddeth the Iewes his people to eate blood, *because the life is in the blood*, the blood is not the forme to the living body, because one body cannot be the forme to another; neither is it a part of the body, for it nourisheth the rest of the body, and one part nourisheth not another; and it is more excellent than milke, melancholy, or marrow; for they have their residence in som particular parts of the body, but the blood is dispersed through the whole body, and none of those are profitable to the body, unlesse they be mixed with blood.

Why the life is said to be in the blood.

The life is said to be in the blood, because the naturall heat is preserved in the body by blood; the blood it selfe is a thing naturally cold, and it is the heat of the spirits which commeth from the heart that heateth the body, and the blood but keepeth in the heat, as a mans cloathes doe, *quæ non calefaciunt sed recalefaciunt* which doe not heat, but keepe in the heat, it but keepeth in the spirits which are in the heart; but when the blood is let out, then the spirits faile, and the blood is congealed.

Although

Although the soule be said to be in the blood, yet we must not thinke that the blood is the seat of the soule; because the seat of the soule is some principall member of the bodie, but the blood is not a member of the body; the seat of the soule is a firme, and a permament thing, and it hath sense, especially the Touch, but the blood in it selfe hath no sense, wherefore it is not the seat of the soule, but the common instrument, and *Vehiculum* which carrieth the spirits.

The blood is not the seat of the soule.

The life is in the blood, all the passions of man shew themselves in the blood, as the blood is hot with anger, it flyeth for feare, it groweth slow for griefe, and spreadeth it selfe abroad for joy, and in shame, it maketh the face to blush.

The passions shew themselves in the blood.

The life is in the blood, therefore *David* saith, *Psal.* 30. 10. *What profit is in my blood*, that is, in my life, and *Virgil* calleth it the purple soule.

God taught his people to abstaine from blood for two reasons; First, in reverence of the blood of Christ which was to expiate their sinnes, wherefore the blood was called *the atonement of the soule*, *Levit. chap.* 17. 11. that is, the soule or the life of the beast, is made the ransome for the soule or life of man, and therefore it should not be eaten; and for this cause they were commanded to cover it in the earth with dust: contrary to this, is that, *Iob* 16. 18. *Let not the earth cover my blood*, and *Ezek.* 24 7, 8. *Their blood is in the midst of her, shee set it upon the top of the Rocke, shee poured it not upon the ground to cover it with dust: that it might cause fury to come up to take vengeance, I have set her blood upon the top of a Rocke that it should not be covered.* But in this respect it is not an appendix of the sixt commandement, but in another respect; the Lord commanded them to abstaine from blood, and not to eate it, to teach them to abstaine from cruelty, and then it is a

Why God would haue his people abstaine from blood.

They were to cover the blood.

ceremoniall appendix of the ſixt Commandement.

How the Romans by degrees became cruel.

The corruption of man is ſuch, when hee beholdeth cruell things then he beginneth to be more cruell; the Romanes uſed at the firſt to ſet wild beaſts upon the ſtage to kill one another; and after this they came to be delighted to ſee Gladiators, and Fencers kill one another; and thirdly they delighted to ſee men caſt unto the wild beaſts ſo that from the ſight of killing of beaſts, they delighted to ſee men killed; and ſo from eating of blood, they might have bin drawn to cruelty, and ſhedding of the blood of men; for thoſe who are but acquainted with the ſhedding of the blood of Beaſts, do care little for the ſhedding of the blood of men; *Nimrod was a mighty hunter*, *Gen.*10.9. and then hee became a cruell murtherer of men; *Pythagoras*, that hee might teach men to abſtaine from blood, taught men alwayes to abſtaine from the ſhedding of the blood of Beaſts.

Object.

It may be ſaid where the reaſon of the law is perpetuall, the law is perpetuall ye ſhall eat no blood, becauſe the life is in the blood: this reaſon is perpetuall, therefore this law may ſeeme to be perpetuall.

Anſw.

What part of this Law is morall.

Thus much of the law is perpetuall, that they ſhould not eat *membrum de vivo*, or while it is *palpitans ſanguis*, a member taken from a living creature while the blood is hot, that is the moral precept, *Ezek.*33.25. *Ye eat with the blood*, which muſt be underſtood, ye eat while the life is in the blood; this is a breach of the morall precept, and it is joyned here by the Prophet with other morall tranſgreſſions, *Yee lift up your eyes to your Idols, yee ſhed blood, and yee eate blood.* But this is the Ceremoniall part ſimply to eate blood, the Lord commandeth to give that which died of it ſelfe to the ſtranger, *Deut.*14. 21. But if this were a morall precept ſimply, to abſtaine from Blood, then no ſtranger might eat Blood, or eate that which dyed of it ſelfe; and the *Apoſtles*, *Act.*15.20.

To eat blood ſimply was not a morall Law

renued

renued this precept of abstinence from blood, and they give this to bee the reason, *vers.*21. *For Moses of old time had in every citie those that preach him, being read in their Synagogues every Sabbath day*, that is, seeing *Moses* ceremoniall law is yet professed by the Iewes, yee must beare with the weake Iewes untill ye and they be fully united, and this occasion being taken away, the law ceaseth.

Why the Apostles renued this precept.

Hee commanded the Iewes to abstaine from blood, because the Church was in her infancie yet; therefore to command the Iewes still to abstaine from blood, it is even all one, as if one should command that a man should be continually nursed with milke, because hee suckt milke when he was a child.

Why he commanded the Iewes to abstaine from blood.

Why did not the Apostles forbid them to abstaine from fat, as well as from blood? Seeing to eate the fat was forbidden in *Moses* Law as well as to eate the blood.

Quest.

This precept of abstinence from blood was given to *Noah*, and it was one of the seven precepts; but abstinence from fat, was not commanded untill the ceremoniall law was given, *Levit.*3.16.17. and because the Iewes esteemed more of this interdiction of eating of blood, therefore the Apostles commanded them abstinence from it.

Answ.
Why the Apostle commanded abstinence from blood.

Tertullian in his Apology for the Christians sheweth that they would not eate blood or strangled, and that the heathen used to come to them with bottles of blood, and to force them to drinke of it: by this it appeared, that the Christians in his time abstained from blood; but *Beatus Rhenanus* cõmenting upon that place of *Tertullian*, noteth well, that the Christians were too superstitious in that, *Nam citra scandalum Iudæorum fuit inscitia servare*, they were bound onely to abstaine from blood, that they might not offend the Iewes.

Tertullian in Apolog. cap.9.

Obiect.
Anſw.

But *Blandina* the Martyr abſtained from blood.

The reaſon of this was the danger of future ſcandall which might follow; for the Chriſtians were charged by the Pagans, that they ſpilt the blood of Infants, and did drinke it; now if ſhe had not abſtained from blood, how could ſhe have conteſted with the *Pagans?* It is not likely that we drinke the blood of Infants, who abſtaine from the blood of beaſts; the Councell of *Orleance* is juſtly cenſured for renuing this abſtinence from blood, as Iudaizing in this point.

How the Pagans charged the Chriſtians with drinking of blood.

Concluſion.

The concluſion of this is; the Lord by degrees trained up his people to be mercifull; as hee forbad them to kill the damme ſitting upon the young ones; ſo hee would not have the fleſh of the beaſt eaten that killed a man, and hee forbiddeth, *to eate that which is torne of beaſts, Exod.* 22. 21. And here hee forbiddeth them to eate blood.

CHAP. XXVII.

That the Iewes might not ſeethe a Kid in the mothers milke, to teach them not to be cruell.

A ceremoniall appendix of Command. 6.

Exod. 23. 19. *Thou ſhalt not ſeethe a Kid in the mothers milke.*

A Philoſopher in *Egypt* asked a Iew upon a time, why the Iewes abſtained from Swines fleſh, and would eate none of that which was holden to bee moſt wholſome? the Iew anſwered him by another queſtion; What was the reaſon why the *Egyptians* had ſo many

many Hieroglyphickes, and the *Pythagoreans*, their enigmaticall speeches: were not those Symbolicall and taught them some other thing; as *ignem gladio ne fodias*, *Pythagoras* meaning was, that they should not provoke an angry man; so the precepts of *Moses* commanding them to abstaine from such and such beasts as uncleane, were Symbolicall, and implyed some other thing.

How this precept is an appendix of the sixt Commandement.

This Commandement forbiddeth not mixtures in Religion, as an appendix of the second Commandement, but as an appendix of the sixt Commandement, to abstaine from cruelty, as not to take the damme sitting upon the young ones, and not to muzzle the mouth of the Oxe that treadeth out the Corne.

The divers interpretation of this precept.

Yee shall not seeth a kid in the mothers milke; this is not the meaning of the command, content your selves to eate the kid, but take heed that yee eate not the damme also: neither is this the meaning of it, ye shall not eate flesh with milke, as the Chaldee Paraphrast Paraphraseth it; neither is this the meaning of it, take heed that ye seeth not the kid in the mothers milke, as the superstitious Iewes expound it at this day; they will not seeth flesh, and milke in one pot, neither will they cut both flesh and cheese with one knife; and amongst the precepts which they have written of things lawfull to be eaten, they forbid the eating of flesh, and milke together; but the meaning of the place seemeth to be this: ye shall not eate of a kid or of a Lambe, (for so the *Seventy* translate it) so long as it sucketh the damme, for all this time, it is as it were but milke; they might sacrifice it when it was but eight dayes old, but not to eate of it so long as it was sucking. 1 *Sam.* 7. 9. *Samuel tooke a sucking Lambe and offered.*

The true meaning of this precept.

The Lord forbiddeth also, *Exod.* 22. 31. *To eate that which was torne by beasts*: the former Commandement that

Not to eate that which was torne, is a ceremonial appendix both of the sixt and eight Commandement.

that they should not seeth a kid in the mothers milke was a ceremoniall law belonging to the sixt Commandement, but this Commandement that they should not eat of that which was torne by beasts was an appendix both of the eight, and sixt Commandement, whereby he taught them, both to abstaine from blood, and from theft.

Quest. Whether should those words, *Levit.* 15.17. *Be read copulativè: the soule which eateth that which dyeth of it selfe, and is torne by beasts; or disiunctivè: that which dyeth of it selfe, or is torne of beasts.*

Answ. Some of the Iewes read the words *copulativè*, thus, *if it dye of it selfe, and be torne of beasts*, they might not eate of it; but the true reading is *disiunctivè*; *if it dye of it selfe, or bee torne*, (as *Iunius* readeth it) for the law saith expresly, that that which is torne is uncleane, although it dye not first; and then be torne; and some of the Iewes make that more uncleane which is torne, then that which dyeth of it selfe; one demanded the question of *R. Ioseph Gersæus*, why hee writ the Law rather upon the skinne of a beast that dyed of it selfe, then upon the skinne of a beast that was torne? he answered them by this comparison, I tell you whereunto I liken the beast that dyeth of it selfe, and that which is torne; to two malefactors who are adjudged to dye, the one malefactor the judge himselfe killeth, and the other the hangman killeth; so they hold, that that which dyed of it selfe was not so uncleane, as that which was torne by wild beasts.

Whether the beast that dyed of it selfe, or that which was torne, was the more uncleane.

Conclusion. The conclusion of this is, here we may see the infancy of the Iewish Church, when the Lord forbiddeth them to taste, touch, or handle, and restraineth their baser senses, tasting, touching, and handling, *Coloss.* 2.21. Even as parents forbid their little children to touch this, or handle that, whereas they forbid them when

when they come to understanding, to looke upon evill, or heare evill. So under the Gospell, the prohibition is given chiefely to the nobler senses, hearing and seeing, and not so much to the base senses, touching, and tasting.

God dealeth with the Iewes as fathers doe with little children.

Com-

Commandement VII.

CHAP. XXVIII.

When a Bastard might enter into the Congregation under the Law.

A ceremoniall appendix of Command. 7.

Deut. 23. 2. A Bastard shall not enter into the Congregation unto the tenth generation.

THe Lord forbiddeth here that a Bastard should enter into the congregation of the Lord, unto the tenth generation, there are foure things to bee considered here; First, who is called [*Mamzer*] a Bastard here; Secondly, What is meant by entering into the congregation; Thirdly, That this is but a ceremoniall Law; and Lastly, That it is not meant of every sort of Bastard.

What is meant by Bastard here.

First, he is not called *Mamzer* here, if his father were an Hebrew, and his mother a Gentile, as the Chaldee Paraphrast taketh it, for then *Obed* the sonne of *Ruth* the *Moabitesse*, should have been a Bastard.

Secondly, Hee is not called *Mamzer* or *Spurius*, who is borne of a Widow (as the Hebrewes hold) as if an Hebrew had married a captive woman, and had lyen with her and she fel with child, and it was in doubt whether hee was the child of the first husband or of the last. And so they hold that *David* begot *Chiliab* upon *Abigail*, and that his mother called him *Daniel*, and

and his father *Chiliab*, 2 *Sam.* 2. 2. and 1 *Chro.* 3. 1. Becauſe hee was *incerto patre*; his father was uncertaine; but this is one of their dreames: neither is he called a Baſtard, *qui ex ſecundis nuptiis natus eſt*, who is borne in the ſecond marriage, as when a man marieth a Widdow, and begetteth a child upon her. The Iewes are moſt miſtaken in this *Ben Syra* in his Proverbes, ſaith *Oculos tuos abſconde a muliere vidua, et ne concupiſcas pulchritudinem ejus, in corde tuo; nam filij ejus, filij ſcortationum ſunt*, hide thine eyes from a Widdow Woman, and be not taken with her beauty: for her children are the children of fornication. And the ſame *Ben Syra* at the letter *Samech*, ſaith, *Scriba ducat virginem, et ne ducat eam quæ maritũ habuit, nam aquæ virginis tibi ſoli erunt, aquam verò ejus quæ maritum habuit ante te, alius præter te hauſit*, that is, let a ſcribe marry a Uirgin, and let him not marry her who hath had an husband before; & content himſelfe, with the waters of his owne ciſterne, and not to drinke of that water, where another hath drawn before him: where he alludeth to the phraſe of the ſcripture, which calleth adultery *ſtollen waters*, *Prov.* 9. 17. And they put water for ſeed, *Num.* 24. 7 *So Moab*, is his fathers water.

Ben ſyra inter proverbia alphabeto. 2.

Water put for ſeed.

But the Iewes were much miſtaken in this, for the Apoſtle ſaith. 1 *Cor.* 7. 37. *If her husband be dead, ſhe is at liberty to marry whom ſhe will, onely in the Lord*, *Rom.* 1 *Tim.* 5. 14. *Let the younger Widdows marry*. Therefore *Mamzer* here ſignifieth him, *qui ex incerto patre, et certa matre natus eſt*, whoſe mother is knowne but not his father.

The ſecond thing to bee conſidered, is this, what is meant by, *entring into the Congregation*.

What is meant by entring into the Congregation.

To *enter into the Congregation*, is to beare charge amongſt the people of God, and this is expreſſed by *going out and in before the people*, *Deut.* 31. 1. *I am too old to goe*

goe out and in before this people, ſo Act. 1.21. *All the time that Ieſus went out and in amongſt us*: this is, to have a charge over the people, and in this ſenſe the Baſtard might not enter into the Congregation, that is, hee might have no charge, nor beare rule amongſt the people of God.

To beare charge expreſſed by dwelling.

Sometimes to beare charge amongſt the people of God is expreſſed by *dwelling* amongſt them, as 1 *King.* 3.8. *Thy ſervant is in the middeſt of thy people whom thou haſt choſen*, that is, he raigneth amongſt them, and ruleth them, and ſo *Pſal.* 101.2. So to dwell amongſt the people is to bee eſteemed, and to bee in account amongſt them, *Gen.* 23.10 *Ephron dwelt amongſt the children of Heth*, that is, he was a Ruler & a Prince amongſt them, and in this ſenſe the baſtard might not dwell amongſt the people of God.

To dwell among the people, what.

Sometimes to dwell among the people is to dwell ſafely among them, ſo the *Shunamitiſh* Woman ſaid to the Propnet when he offered to ſpeake to the King and to the captaines for her, *I dwell among my people* 2. *King.* 4.13. that is, I dwell ſafely among them, and no man doth me harme, and in this ſenſe a baſtard might enter into the congregation.

To enter into the Congregation, is to enjoy all the priviledges of the people of God.

Againe, to *enter into the Congregation is*, to enjoy all the priviledges that the people of God enioyed, and in this ſenſe, a Baſtard might not enter in the Congregation. *Nehemiah* findeth fault with the children of *Iſrael*, becauſe they married with the *Moabites*, and he giveth the reaſon, becauſe the *Ammonite* and the *Moabite*, *ſhould not come into the Congregation for ever*, *Nehe.* 13.1. So by the like reaſon, the Baſtard might not enter into the Congregation unto the tenth generation; therfore they might not marry with them, *Ioſh.* 23.7. *ye ſhall not come among the Nations*, that is, ye ſhall not marry with them: there were many other priviledges

which

which the *Iſraelites* enjoyed, whereof the Baſtard was not capable; the *Iſraelite* had this priviledge to bee ſet at liberty the ſeventh yeare. So they might not take Uſury of an *Iſraelite*, theſe priviledges the Baſtard had not.

When he is ſecluded from the Congregation, here it is not meant, that he is ſecluded from the worſhip of God, but by Congregation here, is meant their civill ſociety and meeting, *Act.19.39. It ſhall bee determined* ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, *in a lawfull congregation*, that is, in a civill meeting, they were admitted to the Temple, and to the worſhip of God.

The Baſtard was not ſecluded from the worſhip of God.

Zach.9.6. A Baſtard ſhall dwell in Aſhdod, therefore it may ſeeme that they might not come to the Temple of God.

Object.

By *Baſtard* here is meant any vile or wicked man, that is not regenerate by the ſeed of grace.

Anſw. A Baſtard put for any vile perſon.

Vnto the tenth generation, that is, he ſhould never enter, *Nehem.13.1.*

This Law was ceremoniall, and when the ceremonies were in force, it was not meant of all ſorts of Baſtards.

There are three ſorts of impurity ſet downe in the Scriptures which defile the children; the firſt is *peccatum innatum*, that is, originall ſinne, and all the children of men are equally defiled with this, both thoſe who are begotten in marriage, and thoſe who are begotten in adultery: the ſecond ſort of impurity which the children doe contract, is legall impurity, and this is *peccatum agnatum*: if the woman had vowed her child to be a perpetuall *Nazarite* to the Lord, if ſhe had drunken any ſtrong drinke after the child was quicke in her belly, ſhe defiled the child, and he might not be a *Nazarite*: this was but a ceremoniall uncleanneſſe which hindered him, that hee might not enter into the Congregation.

Three ſorts of impurities.

Impuritas { *innata.* *agnata.* *imputata.*

Defectus { *natalium.* *perſonæ.* *conjugij.*

gregation. So if there were defects in the Prieſts birth, perſon, and marriage, which hindred him that he might not enter into the Congregation. Firſt, if he had beene baſely born, he might not enter into the Congregation. So if there were any defect in his perſon, or blemiſh in his body, & the Canon law imitateth that yet, & calleth it *Impedimentum Canonicum*, or irregularity, eſpecially if he wanted his left eye, that, they call *oculum Canonis*. The third was *defectus conjugij*, a defect in his marriage, *Lev.* 21.7. he might not marry [*Hhalelah*] a profane woman, ſuch a one as was repudiat from her husband, *or one born of a whore, or a widow*, *Ezek.* 44.21.22. All theſe were called [*Hhalelah*] profane. And a Prieſt that married ſuch a one, might not enter into the Congregation to ſerve before the Lord; this was *impuritas agnata* that hindered the Prieſt. Vnder the Goſpell if a man ſhould lacke an arme, or a leg, he might, notwithſtanding of this, enter into the Congregation; as an Eunuch is admitted to ſtand before the Lord, *Eſay* 56. And if the defects of a mans perſon, and of his marriage, do not hinder him to ſtand before the Lord, ſo neither doe the defects of a mans birth; although hee bee baſely borne, yet he may enter into the Congregation.

Impedimentum canonicum.

חלל

No defects in a mans perſon, or birth doe hinder him from entring into the Congregation under the Goſpel.

The third ſort of impurity which defileth a man, is imputed uncleanneſſe; and it is of two ſorts, either before God, or before the Magiſtrate. Before God, the Lord may viſite the ſins of the fathers upon the children, who are begotten in holy marriage; much more may he viſite the ſins of the fathers upon the children who are begotten in whoredome, *I will not have pitty upon her children, becauſe they are the children of fornications. Hoſ.* 2.4. And ſo he viſited the whoredomes of *Ieſabel* upon *Ioram*, 2 *Kings* 9.22. But if the children follow not the footſteps of their fathers, then the Lord imputeth not the ſinnes of the fathers unto the children; if the adul-

Imputed uncleanneſſe of two ſorts.

The Lord ſometimes puniſheth the whoredomes of the parents upon the children.

adulterer repent him of his adultery, then God pardoneth him for his adultery: So he will not lay the fathers adultery to the childs charge, if he follow not his fathers footsteps.

How the Magistrate may impute the parents whoredomes to the children.

The second sort of imputation is by the Magistrate, for the restraining of whoredome, *Thou shalt not inherite with us, because thou art the sonne of a strange woman, Iud.* 10.2. The equity of this Law is, because they are not knowne to be their fathers children; and if the children of the concubines succeeded not to their fathers inheritance, much lesse should the children of the harlots; So they exclude them from bearing any civill charge. But this defect is taken away, first by their good education, which washeth away this blot; and then they are reabled by the Law, and made capable of honors. And this should be no more a blot unto them, than if they wanted a hand or a legge; and as wee blame not the stollen seed when it is sowen, and groweth up, but those who stole the seed; so wee should not blame the child begotten out of marriage (if hee follow not his fathers footsteps) but onely his father who begot him. The Iewes say in the *Talmud*, that the Priest excelleth the Levite; and the Levite excelleth the *Israelite*; and the *Israelite* excelleth the *Mamzer*; and the *Mamzer* excelleth the *Nethinim*, and the *Nethinim* the Proselyte; but they say if the Priest be unskilfull in the law, and an Idiot, and the *Mamzer* be the son or a scholler of the wise; then he excelleth the Priest: there have been profitable men in the Church who were basely borne, as *Lumbard*, *Gratian*, and *Comestor*, who were three bastards borne of one whore, and *Darius Nothus* among the *Persian* Kings, and *Hercules*. When the Lord debarred them to the tenth generation, this is a ceremoniall Law, and not a Morall; *David* the tenth from *Pharez* incestuously begotten, was King

Simile.

Talmud torah, cap. 2. *fol.* 10.

Notable men in the Church who have been Bastards.

This Law is ceremoniall, and not morall.

in *Iſrael*, and if this were a morall precept, then Gods Iuſtice ſhould exceed his mercy in the Church, hee ſheweth mercy to the thouſand generation, but his Iuſtice ſhould extend it ſelfe for euer.

What ſort of Baſtard is meant here.

Laſtly, it is not meant here of every baſtard, but of him who is borne of a common harlot. *Iephthe* was baſely born, and yet he had the charge of the people of God.

Foure ſorts of ſonnes.

The Lawyers marke that there are foure ſorts of ſonnes, firſt, ſome naturall, and Legitimate, ſecondly, ſome Legitimate, but not naturall; thirdly, ſome naturall and not legitimate: and fourthly, ſome neither naturall, nor legitimate.

Naturall and legitimate are thoſe who are borne in holy wedlocke. Secondly, legitimate and not naturall are thoſe who are adopted children; and ſuch were called by the Iewes [*Aſuphim*] *collecti*, gathered up; and *David* alludeth to this, *When my father and my mother forſake me, thou wilt gather me up*, *Pſal.* 27. 10. Thirdly, naturall but not legitimate, as thoſe who are borne of harlots, but not of common harlots, and ſuch are called *Nothi*; Laſtly, neither naturall nor legitimate, as thoſe who are borne of common harlots; ſuch a one the Hebrewes called *Mamzer*, and the Latines call him *Spurium*; and the Lawyers call ſuch children *incertos, quia incerto patre, ſed certâ matre*, ſuch as thoſe might not enter into the congregation.

בְּאֹסֶף collecti ab אָסַף collegit congregavit. Alluſion.

Concluſion.

The Concluſion of this is, children beare not the reproach of their parents, under the Goſpel, therefore it is a vile thing, and an opprobry, to obiect to a man, that he is a whores ſonne, although his mother were a whore; farre more then, when his mother is an honeſt and chaſt woman; as *Saul* did to *Ionathan*, 1 *Sam.* 20. 30. *Thou haſt choſen the ſonne of Ieſſe to thine owne confuſion, and to the confuſion of thy mothers nakedneſſe*, that is, all men hearing, that thou loveſt a man whom I hate, they will ſay; that

that thou art not my son, but the sonne of a whore and a Bastard; and so this shall bee a reproach both to thee and to thy mother.

CHAP. XXIX.

The Priests Daughter that defiled her selfe with fornication was to be burnt,

A ceremoniall Appendix of Command. 7.

Levit. 21. 19. And if any Priests Daughter defiled her selfe by playing the whore, she profaneth her father, she shall be burnt with fire.

THe Priests Daughter if she committed whoredome was to be burnt quicke, this the Latines call *Vivicomburium*. So the King of *Babel*, *Ier.* 29. 23. Caused to roft two adulterous Priests in the fire, because they lay with their neighbors wives. She was to be burnt quick, because she had profaned her father the Priest. As *Simeon*, and *Levi* made their father stinke before the *Sichemites*, because of their vile murther, *Gen.* 34. 30. So the Priests Daughter committing whoredome profaneth him, and maketh him vile in the eyes of the people. Secondly, she made the sacrifice of the Lord to be abhorred. As the sonnes of *Eli*, lying with the women that came to the Tabernacle, made the sacrifice of the Lord to be abhorred (for the people judged of the sacrifice by the Priest; such Priest, such sacrifice) so when the Priests Daughter committed whoredome, she made the sacrifice of the Priest to be abhorred.

Why the Priests Daughter was to be burnt quicke.

This sinne deserved a fearefull punishment, because it was committed against the Lord Iesus in type.

Christ is set downe to us, in the Scriptures, foure manner of wayes. First, *Christus typicus*, Christ in type.

Christus { *typicus. mysticus. Sacramentalis. proprie dictus*

Secondly, *Chriſtus Myſticus*, Chriſt myſticall; Thirdly, *Chriſtus Sacramentalis*, Chriſt ſacramentall; and fourthly, *Chriſtus propriè dictus*, Chriſt properly ſo called. When a profane man or woman defile themſelves with whoredome, and then doe come to the holy Sacrament, thus they defile Chriſt Sacramentally. So when they commit this ſinne; they offend the Church, the Myſticall Body of Chriſt, and they take one of his members, and make it the member of an Harlot. So when the Prieſts daughter committed whoredome, ſhe ſinned againſt Chriſt in type.

Queſt. Whether was the man that lay with the Prieſts Daughter burnt alſo or not?

Anſw. Not, and the Iewes ſay, that they killed not two upon one day, unleſſe they were guilty of one and the ſelfe ſame crime, as the adulterer and the adultreſſe were both put to death upon one day; but they ſay, if one had lyen with the Prieſts Daughter, he was ſtrangled, and ſhee was burnt, and therefore not put to death in one day.

Whether the man that lay with the Prieſts daughter, was burnt or not.

Combuſtio animæ quid apud Hebræos.

The Iewes afterwards changed this ſort of burning, and they burnt them, pouring in hot Lead at their mouth, and this is called *Combuſtio animæ* the burning of the ſoule, and ſo *Ionathan* the Paraphraſt paraphraſeth it this wayes, ſhe ſhall be burnt pouring hot Lead at her mouth; and this ſort of burning they called alſo *Combuſtio per manus cæli*, that is, as if they were ſtricken from the Heavens by Gods hand immediately; the ground of this puniſhment they made to be this, becauſe it is ſaid of *Nadab* and *Abihu*, *combuſti ſunt in animabus ſuis*, they were burnt in their ſoules; there was no burning ſeene in their bodies, but they looked like thoſe who were ſtricken with thunder from the heavens, *their cloathes were not burnt*, *Levit.* 10.5. And their bodies were carried forth whole and buried; they looked

Combuſtio per manus cæli quid.

looked as if they had dyed a naturall death, without any marke in their bodies: not unlike unto this punishment was that kind of death, which Sir *Roger Mortimer* put King *Edward* the second to, causing an hot broach to be put in his fundament, that he might seeme to be killed, *per manus cæli*, as the Hebrewes speake.

Why the Priests daughter was burnt, and not the man that lay with her.

The Priests Daughter was burnt, and not the man, because she defiled her fathers house. Sometimes the sinne is more exaggerated upon the womans part, then upon the mans; so *Tamars* fault was greater, then *Iudahs*, because she knew him to bee her father in law; but *Iudah* tooke her onely to bee a whore, and not his Daughter in law. Sometime againe the sinne is exaggerated more upon the mans part than upon the womans, *Levit.* 19. 20. if an *Israelite* had lyen with a strange that was betrothed, he was both to be beaten, and offered a sacrifice, the woman was onely whipt, and offered not a sacrifice, because she was not an *Israelitesse*, and sometimes the sinne is equall on both their parts, as if a Priests sonne had lyen with a Priests Daughter, then they were both to be burnt.

How sin is exaggerated both upon the womans and mans part.

Quest.

What if a Ministers Daughter, now under the Gospell should commit whoredome, should she bee burnt as the Priests Daughter under the Law?

Answ.

Not, because a Minister now under the Gospell is not a type of Christ to come, as the Priest was under the Law: I grant she should be more severely punished then another woman, in respect of Scandall; but not in this respect, as if her father were a type of Christ. So the breach of the Sabbath under the law was punished by death, because it was a pledge to them of all the benefits which they were to receive in Christ to come; but the breach of the Sabbath now is not so to be punished, because our Sabbath now is not a type of that which we are to receive in Christ to come.

A Ministers daughter now is not to bee burnt if she commit whoredome.

Concluſion. The concluſion of this is, that thoſe who ſhould bee moſt holy, if they become profane, they ſhall endure the greateſt puniſhments in Hell fire.

CHAP. XXX.

How the woman ſuſpected of Adultery, was tryed by her iealous Husband.

A ceremoniall appendix of Command. 7.

Num. 5. 12. *If any mans wife goe aſide, and commit a treſpaſſe againſt him, and a man lie with her carnally, and it be kept cloſe, &c.*

The manner how the woman ſuſpected of adultery was tryed.

THe Lord bearing with the infirmity of the jealous Iewes, ſetteth downe this tryall, that the woman who was ſuſpected of adultery, ſhould bee tryed after this manner. The husband brought her before the Prieſt, and the Prieſt brought her before the Lord, and he charged her with an oath, that ſhe ſhould confeſſe, if ſhe were guilty; then he tooke holy water, and mixed it with the duſt of the Sanctuary, and ſet it before her, and ſaid; The Lord make thee a curſe and an oath among thy people, when he maketh thy thigh to rot, and thy belly to ſwell: and after that ſhee had drunke the bitter water, if ſhe was guilty, then this curſe lighted upon her; but if ſhe was not guilty, then ſhee was free and conceived ſeed.

The Veile upon the womans head, a token of ſubjection.

Firſt, when her husband ſuſpected her, he brought her before the Prieſt, and her head was uncovered: her Veile was a token of ſubjection to her husband, and therefore ſhe ſtood bareheaded, as not being under her husband, for ſo is the Scripture phraſe, *Rom.* 7. 2.

The

The Priest wrote these curses in a booke, and then blotted them out with the bitter water, *Thou writest bitter things against me, Iob* 13.26. This was a bitter writing that was written against the woman, and shee was to drink it in water, even as the *Israelites* dranke the golden Calfe, being beaten to powder, which was their bitter sinne.

The Priest wrote the curses in a booke.

She dranke the bitter waters here, *Because stollen waters were sweet to her, Prov.* 9.17. Sinne is sweet in the beginning, but sowre in the end, and chiefely this sinne of adultery, *The lippes of the whore drop as an honey combe, and her mouth is smoother than oyle but her end is bitter as wormewood, Prov.* 5.4. Againe, she dranke these waters out of an earthen vessel, because she dranke wine before in a golden Cup of whoredomes. Lastly, shee dranke the waters that were mixed with the dust, in the floore of the Tabernacle, because she despised the Tabernacle of the Lord, therefore now she hath no part of it, but onely the Serpents portion, to drinke the dust of it.

Why the woman was made to drinke the bitter waters.

Why she dranke in an earthen vessell.

Why mixed with the dust of the Sanctuary.

Her thigh did rot if she was guilty; the part of the body whereby a man sinneth, that is punished commonly. As *Absolom* was punished by his haire. *Zimri* and *Cosbi* stricken through the belly, and here the adulterous womans thigh rotteth, and her belly swelleth; and *David* alludeth to this curse, *Psal* 109. 8. *Let cursing come into his bowels like water.*

That part of the body wherewithall a man sinneth, is commonly punished.

It is strange to see how God beareth so much with the man here; First, when he is married, if hee did suspect that he had not married a Virgin, then the tokens of her virginity were to be brought before him. Secondly, if he agreed not with his wife, he was to give her the bill of divorcement, but she might not give it to him. Thirdly, if hee suspected her of adultery, shee was to drinke the bitter waters, but not he, if she suspected him.

God beareth with man in many things.

The woman that was innocent became fruitfull, although before barren.

If the woman was innocent, then shee incurred no danger by drinking the bitter water, but if she had been barren before, then *seminabat semen*, shee did give seed, it is not rightly translated, she shall conceive seed.

Quest.

Whether was this her conception (being barren before) a miracle, or not?

Answ.

Whether was this conception of the woman, a miracle.

When God, who is the Author of Nature contracteth Nature, or inlargeth it; it is not a miracle, although it be a great worke of God; when God blessed the seventh yeare, so that it brought forth for three yeares, it was a great worke, but it was not a miracle; it was onely an inlarging of Nature. God worketh κατὰ φύσιν, ὑπὲρ φύσιν, παρὰ φύσιν, but he worketh never, ἀνὶ φύσιν, God worketh κατὰφύσιν, according to Nature, when he maketh a man see ordinarily; so he worketh παρὰφύσιν, besides Nature, when he made *Stevens* eye to see to the third Heaven, *Act.*7. But when he made the blind to see, this was ὑπὲρ φύσιν. When a young woman conceiveth and beareth a child, this is according to Nature; but when *Sarah* bare a sonne, *After that it ceased to be with her after the manner of women*, *Gen.*18.11. This was παρὰ φύσιν, besides nature; but when the Virgin *Mary* bare a sonne, this was ὑπὲρ φύσιν, above Nature.

Secundum
Præter
Supra
Contra } *naturam.*

God worketh not contrary to nature.

Shee shall bring forth children, the Lord is hee that giveth children to the barren, *Ier.*31.27. *I will sowe the house of Iuda, and the house of Israel with the seed of men.* The paraphrast of *Ierusalem*, in *Gen.*30.4. setteth downe foure keyes the first is, *clavis fœcunditatis ad aperiendum*, the key of fertility to open the wombe, and *sterilitatis ad occludendum*, of barrennesse to shut the wombe, *Gen.*30.22. *God remembred Rabel, and opened her wombe.* Secondly, *clavis pluviæ*, the key of raine, *Deut.*28.12. *The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season.* The third is, *clavis cibationis*, the key of feeding. *Ps.*145.

The Lord reserveth foure keyes to himselfe.

Thou

Thou openest thine hand, and satisfiest the desire of every living thing. And the fourth is *clavis sepulchri*, the key of the grave, *Ezek.* 37. 12. *And I shall open your graves.*

Shee shall giue seed, the woman giveth seed in the generation as well as the man; it should not be translated, *Si semen conceperit aut susceperit*, if shee conceive seed, for that is contrary to the nature of the active conjugation *hiphil*, and it is oftentimes spoken in the Scriptures of trees and herbes, *sementare semen*, which cannot be translated *suscipere semen*. So *Heb.* 11. 11. *Sarah received strength*, εἰς καταβολὴν σπέρματος; καταβολὴ, is not *susceptio sed jactus*, or the casting out of the seed; as when the Husbandman casteth the seed into the ground, that is, καταβολὴ σπέρματος, the casting out of the seed. The *Syriacke* Paraphrast doth not paraphrase it rightly, *ut susceperit aut conceperit semen*, that she might conceive seed.

The woman giveth seed in generation.

καταβολὴ σπέρματος, quid.

The errour of the Anabaptists.

The *Anabaptists* deny that Iesus Christ tooke flesh of the Virgin *Mary* but that he passed through her, as water doth thorow a golden Pipe; and their cheife reason is, because as they say, Women give no seed in generation, but this Text sheweth the contrary. So *Levit.* 12. 2. And if Christ had not taken flesh of the Virgin *Mary*, he had never been our *Goel*, but as our neere kinsman, hé hath redeemed us from eternall damnation.

The Word of God like the bitter water.

Lastly obserue, as this bitter water made the guilty womans thigh to rot, so it maketh her that is innocent to conceive. So the Word of God, which is the savour of death unto death to the wicked, is the savour of life unto life to the godly.

Conclusion.

The conclusion of this is, *God* findeth out & punisheth all sinne, but especially adultery, *Hee will judge women that breake wedlocke, Ezek.* 16. 28. *And he shall be a swift witnesse against adulterers, Mal.* 3. 5.

CHAP.

Commandement. VIII.

CHAP. XXXI.

Of devouring of holy things.

A ceremoniall Appendix of Command. 8.

Prov. 20. 25. *It is a ſnare for a man to devour that which is holy, and after Vowes to make inquiry.*

Sacriledge compared to a ſnare.

IT is a ſnare for a man to devour holy things, a ſnare is ſet as a trap to catch, *Ier.* 5. 26. When the fowler layeth his ſnare, he ſcattereth ſome Corne about it to draw the Birds to it: then the ſnare catcheth the Birds, and laſtly the fowler deſtroyeth them, when Sacrilegious men meddle with holy things to devour them, they ſee ſome hope of gaine there which allureth them, but there is a ſnare laid ſecretly to catch them, and then the Lord who taketh them, juſtly deſtroyeth them for meddling with holy things.

The judgments of God upon thoſe who have devoured holy things.

There was never one that medled with thoſe holy things, to devoure them, or turne them to their owne private uſe and commodity, but it was a ſnare to him: *Iehoiakim* tooke the Cedar out of the houſe of God, and ſeiled his owne Windowes with it, and painted it with Vermilion that it ſhould not be knowne to be the ſeiling of the houſe of God: but ſee what judgements befell to him, *quia commiſcuit ſe cum iſta cedro*, becauſe he meddled with that Cedar, & turned it to his owne uſe, the Lord ſaith, *They ſhall not lament for him, he ſhall be buried with the buriall of an Aſſe, drawne and*

and cast forth beyond the gates of Ierusalem, Iere.22.19. And see what judgements befell to *Nebuchadnezzer* because he robbed the Temple? and to *Belshazzer*, because hee dranke in the Vessels of the House of the Lord? And what befell *Shishak* King of *Egypt*, and to *Crassus* for robbing of the Temple of the Lord? All these doe let us see what a snare it is to devoure holy things. *Abimelech* when he burnt the house of *Baal Berith* the Idol, his snare catched him quickely, because he medled with the house of *Baal* which he tooke to be a god, hee was killed by a Woman with a piece of a Milstone, *Iudg.9.53.* How dangerous a thing is it then to rob the house of the living God? *Dionysius*, the Tyrant, after he had robbed the Temple of *Apollo*, and finding a good goale of wind, as hee returned home, hee jestingly said, O how doth sacriledge please the Gods! But here the Lord saith, *It is a snare to devoure that which is holy.* When the Heathen were sacrificing, there came an Eagle to the Altar and caught a peece of the sacrifice from it, but a coale did cleave to the flesh, which she carrying into her nest, burnt her nest; her yong ones and she hardly escaped her selfe; it is easie for any to apply this, who is not a mocker as *Dionysius* was. *Simile.*

So it was a snare to the sonnes of *Eli*, to take that part of the sacrifice which belonged not to them; so it was a snare to those in the dayes of *Malachy*, who with-held the tithes from the house of God, and so to the Priests who changed and alienated their Portions, *Ezek.48.14* And so to those who delayed to pay their vowes.

What it is to transgresse in holy things.

So the Hebrewes say, that to transgresse in the holy things, is sacriledge, as if they did eate the tithe of their Corne and Wine within their owne gates, *Deut.12.17.* So if they did worke with their first borne bullocke, or sheare their first borne sheepe, *Deut.15.19.* All these were devourers of holy things, and the Prophet alludeth

Alluſion. עשר *diteſcere, cum puncto in dextro, et* עשר *decimare, cum puncto in ſiniſtro cornu.*

deth to this, *Iere.* 2.3. *Iſrael was holineſſe to the Lord, and the firſt fruits of his increaſe, all that devour him ſhall offend evill ſhall come upon them, ſaith the Lord.* The Hebrewes ſay that tithes are the hedge of a mans riches, and they ſay *gnaſhar* with the point in *cornu dextro* ſignifieth *diteſcere*, to grow rich and in *ſiniſtro decimas pendere*, to pay the tithes, *hæc duo vno puncto dirimuntur.* Theſe two words [*to pay tithes*] and [*to be rich*] are diſtinguiſhed by one point onely,

To devoure holy things, avaritious and greedy men, are like the horſe-leech, who hath two daughters which cry continually, give, give, but moſt of all they are deſirous to devoure holy things, and to eate of the forbidden tree, the Iewes ſay that every Child in *Iſrael* knew his owne portion, there were ſomethings whereof both the Prieſt, his ſonnes and daughters might eate, as the wave breaſt, and heave ſhoulder, *Levit.* 10.14 There were other things which the Prieſt and his ſons might eate of, but not his daughters, *As the ſinne offering whereof none of the blood came within the Tabernacle of the Congregation to reconcile withall*, *Levit.* 6.28. and there were other things which the Prieſt and his ſonne might eate, but his daughter might not eate of them, as the meat offering that remained of the offering of the Lord *made by fire*, *Levit.* 10.12. for it was eaten beſide the Altar. When men become unſatiable, and luſt as the *Iſraelites* did at the graves of concupiſcenſe, then nothing will content them untill they haue Gods portion alſo; when the father and the mother came before the Iudges in *Iſrael*, and complained that their ſon was [*Zolel*] a vile perſon, a *drunkard and a glutton*, *Deut.* 21.20. Then the Iudges ordained that he ſhould be ſtoned to death; but when God the Father and the Church their Mother do complaine of thoſe devourers of holy things, what fearefull Iudgements muſt they undergoe?

Simile, זלל *vilis.*

And

And after vowes to make inquiry, that is, after that thou hast vowed a Vow to seeke how thou mayest illude or disanull it: the Iewes said of old, that vowes were the hedge of the first fruits, and tithes the hedge of their riches they sayd that vowes were the hedge of the first fruites, because when a man hath vowed, his vow would bind him to performe it, but these thought not that their vow was such a hedge, when they sought to disanull it.

When they vowed of old, they said after this maner, my estimation be vpon me fifty Shekels, or the estimation of this man, be upon me fifty Shekels, this was the forme of their vow: according to this *David* saith *My vowes are upon me, Psal. 56. 12.* then they were bound to pay their vowes, and if they refused to pay, then they might take a pawne or pledge of them, and force them to pay them as just debt; and this was called *the money of the soules estimation. 2 King. 12. 4.* When they sayd, the estimation of this man be upon me, they meant, I am willing to pay that, which such a man may be valued at; therefore when they made such a vow, they might not enquire after it

The forme of the Iewes vow of old.

They might force them to pay their vowes.

Thus God would not suffer his name to be abused. *Eccles. 5. 2. 4. 5. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heaven, and thou upon Earth, therefore let thy words be few. When thou giuest a vow unto God, deferre not to pay it, for he hath no pleasure in fooles; pay that which thou owest: better it is that thou shouldest not vow, than that thou shouldest vow, and not pay.* And ffo bee, that the Lord will have a man that hath but given his word for his neighbour, not to give sleepe to his eyes, nor slumber to his eye-Lids, untill he have delivered himselfe, *as the Roe from the hand of the hunter, and as a bird from the hand of the fowler, Prov. 6. 1, 2, 3, 4.* Much more when

Better not to vow, than to vow and not performe.

when he hath *bound his ſoule with a bond*, *Num.* 30. 4, 5. will he have him to performe his vowes, and not to enquire after them.

CHAP. XXXII.

Of the Iewes Phylacteries.

A ceremoniall appendix for keeping of all the Commandements.

Num. 15. 38. *Speake unto the Children of Iſrael, and bid them that they make fringes upon the borders of their garments, &c.*

THe Lord fitting himſelfe to the nonage and infancy of the Iewes Church, he gave them helpes; firſt for their judgement, ſecondly, for their affections, and thirdly, for their memory.

God gave the Iewes helps for their Iudgements, memories, and affections.

Firſt, hee gave them helpes for their judgement; for as we when we have a dull Scholler, borrow compariſons from ſenſible things to teach him, ſo the Lord ſet ſenſible figures and types before the Iewes to teach them.

Secondly, he helped their affections by Muſicke, and thirdly, he helped their memories by thoſe Phylacteries or fringes, which he commanded them to put upon the borders of their garments, *Deut.* 22. 12. *Exod.* 13. 9. *And it ſhall bee for a ſigne unto thee, upon thine hand, and for a memoriall, betweene thine eyes*, that is, the Phylactery ſhall be a ſigne unto thee upon thine hand, and a memoriall betweene thine eyes, and a ſignet upon thine heart; thoſe things which we account of we carry them

as

as they were written in our hands, *Esay.49.16 Behold I have graven thee vpon the palmes of myne hands, Prov. 7.3. Bind them upon thy fingers, write them upon the Table of thine heart, say vnto wisedome thou art my sister, and call vnderstanding thy kinswoman.* As they carried of old the names of those whom they loved, in rings, and bracelets; so he willeth him to carry the Law of God, graven, as it were his deareſt Sister, or like a Phylactery upon his hand.

The garment which the Iewes wore, was a side coate like the garments which the eastern people do weare at this day, and it was called *Cesuth Deut.* 22. 21. Besides this, they had another garment which they called *Megnil*, a long Cloake without sleeves: Thirdly they had a Garment called *Talith*, which was *vestis superior*, an upper Garment used by the most of them when they travelled.

כסות *Tegumentum.*

מעיל *Pallium.*

טלית *vestis villosa, Pallium Iudæis peculiare.*

Their first garment called *Cesuth* was parted below, which made the foure wings of it, two before and two behind, so their upper Garment called *Talith* was made like the coate of a Lacky or footboy, divided in two parts.

Those fringes which they were commanded to put upon the borders of their Garments, and the wings of them, are called *Gedilim* threeds woven together, that is, threeds which remaine hanging downe like small haires, after the coate was woven, *Num.*15 38. And then they had their *Tephilim*, their Phylacteries, and the Phylacteries were put upon their heads, and upon their armes, and those which were called *Tzitzith* were put upon their cloathes, and the posts of their doores; he commanded them to weare those fringes, and Phylacteries, to put them in remembrance to keep the law of the Lord, and to distinguish the Iew from the heathen; and they say, three things distinguished the Iew from

גדילים *institæ.*

ציצית *penicillatus filorum textus.*

Why the Iewes wore Phylacteries.

from the heathen, their Sabbath, their circumciſion, and their Phylacteries.

The Iewes abuſed their Phylacteries.

They abuſed thoſe fringes and Phylacteries, firſt inlarging them and making them πλατυσήματα, Chriſt blamed them not for wearing Phylacteries but for making them too broad. Againe, they abuſed them, making them helpes onely for their prayers, and they derived *Tephilim* a Phylacterie a [*Palal*] *orare*, whereas it ſhould be derived from, [*Taphal*] *apponere*; *Taphal* ſignifieth *adhæſionem vel conjunctionem*, and the ſeventy tranſlate it ἀσάλευτα, *Immobilia*, they were not then προσευκτήρια, helpes to prayer, as the Iewes ſuperſtitiouſly imagined, but helpes to put them in remembrance to keepe the Law, and from this ſuperſtition it came, that *Eliſha* delighted ſtill to weare *Talijoth* his upper Garment with the wings, therefore they called him *Eliſha* with the wings, and his ſuperſtitious prayers they called them his golden wings, and *R. Eleazer* the ſon of *Ioſeph* ſaid, whoſoever had Phylacteries upon his head, and upon his arme, and fringes upon his Garment, and a marke upon his doore, all theſe would keepe him from ſinning, as it is written, a threefold cord is not quickly broken, *Eccleſ.* 4. 12. After this they became more impious in abuſing them, making them remedies againſt Witchcraft, ἀλεξιτήρια, *contra faſcinationes*, thoſe Phylacteries *Varro* called *Prebia* or *Brebia*, hence commeth the word *briefe* which is *Satans* ſigne to ſave men from danger.

תפילים *derivatur a* טפל *apponere, & non a* פלל *orare, ut quidam volunt.*

CHAP.

CHAP. XXXIII.

A ceremoniall appendix for the breach of all the Commandements.

Deut. 21.23. *Cursed he he that hangeth upon a tree.*

THere are two parts in this punishment, a judiciall part, and a ceremoniall. The judiciall is this, to put the malefactor to death; the ceremoniall part is this, to hang him upon a tree, but not to suffer him to hang all night, for then he defileth the Land.

A judiciall and ceremoniall part in the Law.

When the adulterer is commanded to be put to death, the judicial part of the law, had but respect to the breach of one Commandement, to wit, the seventh; but when the Law commanded to hang up the malefactor upon a tree, then the malefactor is accounted accursed, because he hath broken the whole Commandements. Therfore the Apostle addeth, *Cursed is every one that continueth not in all things which are written*, and *Deut.* 27.26. *Cursed be he that confirmeth not all the words of this law to doe them*, that is, who hath not continued in them to doe them, *Heb.* 8.9. *Ier.* 31.33. This transgression of the law is called the *quarrell of his covenant*, that bringeth on the vengeance of God, *Lev.* 26.25. *And I bring a sword upon you that shall avenge the quarrell of my covenant*, so *Ier.* 50.28.

The malefactor that was hanged under the Law, was accursed for breach of all the Commandements.

We are naturally accursed for breaking of all the Commandements, & Christ by imputatiõ was really accursed for the breach of all the Commandements, so was the malefactor typically accursed, being a type of Christ in

The malefactor typically accursed.

No malefactor was a type of Christ but he that was hanged. Secondly, none hanged out of *Iudea*, the forme of their death made them accursed, but onely the sin it self; as when *Rabuls* sons were hanged upon a gallowes; thirdly, whatsoever forme of hanging upon a tree they used in *Iudea*, it made them accursed, whe-

No malefactor was a type of Christ, but he who was hanged in *Canaan*.

No death made a man accurſed, but hanging on a tree.

וקיפרו *Crux patibulum a* וקף *erigere crucifigere.*

Why the theefe was not to hang all night.

ther they were hanged upon one tree, as *Sauls* ſonnes were; or upon a croſſe tree, which forme the Romanes brought in amongſt them, the Iewes called *Zekephah*, and the Greekes called διδυμον *lignum geminum*. Fourthly, they might not ſuffer them to hang all night upon the tree becauſe it defiled the land; the Chaldee Paraphraſt giveth this to be the reaſon, why they ſhould not be ſuffered to hang all night upon the tree, becauſe man was made to the Image of God, and as it is a diſhonour for a Prince to ſee his Image miſregarded; ſo the Lord would not have a man to hang all night upon a tree, becauſe he was made to his Image; but the text giveth this reaſon that he ſhould not hang all night, leſt he defile the Land, *Deut.* 21.22. And *Ioſh.* 10.26 it was not for the honour of the party hanged, that he was cut downe before night, but that the Land might not be defiled, and in deteſtation of this death, they tooke the tree upon which the malefactor was hanged, and buried it with him; and the Iewes adde that they did not hang him upon a growing tree, leſt they ſhould have ſpared the growing tree, and not cut it downe, and buried it with the malefactor.

The tree buried with the Malefactor.

Queſt.

It may be asked how *David* cauſed the young men to kill *Rechab*, and *Benah* who killed *Iſhboſeth*, and to hang up their armes and legges over the poole in *Hebron*, 2 *Sam* 4.12 ſeeing the malefactor was to be cut downe before the Sunne ſet?

Anſw.

Why *David* ſet up the legs and armes of *Benah* and *Rechab*.

The bodies of the malefactors might not hang all night, but they were to be taken downe and buried before the Sunne ſet; but the legges and hands of thoſe malefactors were ſet up there, to teach others to abſtaine from cruell murther.

Fiftly, they were accurſed who hung upon a tree rather than upon any other thing, becauſe *Adam* ſinned eating the fruit of the forbidden tree.

Laſtly,

Lastly, obserue that no forme of mans death, now maketh him accursed, for all sorts of death now are alike, providing that he die penitently; it is the dying in sin onely that maketh a man accursed now, it is not the forme of the death that maketh a man accursed.

All sorts of death now are alike.

There were three things which did accompany him, who was hanged upon a tree, first shame, secondly paine, and thirdly a curse.

First, it was a most ignominious and a shamefull death, *Num.25.4. Take the Princes and hang them up before the Sun*, that is, publickly; the *Seventy* translate it, paradigmatize them, and make open spectacles of shame, and *Suidas* saith, when any dyed an infortunate death, they put a crosse upon his grave, and *Plinie* reporteth, that the Romans set up certaine Crosses whereupon they did hang those dogges which gave no warning when the *Gauls* did scale the capitoll; they counted this sort of death, a dogges death, therefore *Seneca* called it *stirpem infamem*, an infamous tree; and others call it *lignum infœlix*, an unhappy tree, and because it was such an infamous kind of death, therefore the Christian Emperours changed *Crucem in furcam*, in honour of Christ; because he was hanged upon the Crosse they would have it no more used, and *Cicero* said, it was an hainous thing to bind a Citizen of Rome, a villanie to scourge him; and in a manner parricide to kill him; what shall it bee then to hang him upon a crosse?

The death of the Crosse an ignominious death.

This death of the crosse was a most painefull death, *Psal.22.24. All my bones are out of joynt*, in the Hebrew it is *Hithpardu* are sundred, this was but the outside of the paine; but if we shall consider what was the paine and griefe upon his soule, then we may say, was there ever griefe like unto his griefe, *Lament.1.22.*

התפרדו *disparant se* omnia ossa mea פרד *separavit, disjunxit.*

Lastly, the death of the Crosse was a most cursed

death; When the Iewes object to us, as the greatest opprobry, that wee worship Christ crucified who dyed such a cursed death; we should rejoyce in this, and count it our greatest happinesse, that he was made a curse for us hanging upon a tree, for his lifting up upon the Crosse draweth many to him, *Ioh.* 3.14. And *Bernard* said well, *Non pigeat videre serpentem pendentem in ligno, si vis videre regem in solio residentem,* be not ashamed to looke upon Christ as a serpent hanging upon a tree, if thou wouldst see him as a King sitting upon his throne; let us observe how the theefe beleeved in Christ when he was hanging upon the Crosse, if *Esay* beleived he saw the Lord sitting upon a throne, *Esay* 6.1. If *Moses* believed he saw the Lord in a flame, *Exod.* 3.2. If the three Disciples believed they saw him betwixt *Moses* and *Elias*, and his face shined, *Matth.* 17 but the theefe saw him hanging upon a tree, and betwixt two theeves, and not betwixt two Prophets, he saw him not sitting upon his throne, but hanging upon the Crosse, and yet he believed in him.

The Conclusion of this is, blessed is he that heareth the Word of God, and doth it, *Luk.* 11.12.

CHAP. XXXIIII.

Of the Iewes Logicall helpes for the understanding of the ceremoniall Law.

FRom the excellency of the cause, they gathered the excellency of the effect; *Bezaleel* and *Aholiab* were extraordinarily gifted to worke all manner of worke in the Tabernacle, *Exod.* 31.2. and the women who spunne the Curtaines of the Tabernacle were wise-hearted women, *Exod.* 35.25. Therefore the Tabernacle was a most

most excellent worke. So the curious Artificers of *Tyrus* wrought in the Temple, therefore it was an excellent worke, God himselfe was, *Hael hisibba harishona*, or *Sibboth hasibboth, causa causarum*, the cause of causes.

The materiall cause of the holiest of all was gold, the Holy place the Vessels of it Gold and Silver; and in the outer Court, the instrumenrs serving for it were of Brasse, there were none of the instruments which served in the Tabernacle made of iron; the materiall cause of the most of the Temple was of the Cedar of *Libanus*, and therefore the Temple is called *Lebanon*, *Zach.* 11.1. And this they called *Sibbah Hemerith.*

The formall cause of the Tabernacle was that which the Lord shewed to *Moses* in the mount, so that of the Temple which was shewne to *David*, and this they called *Sibbah Tzurith.*

The finall cause was, that the Lord might bee worshipped there, and this they called *Sibbah Tachlith.*

From the effects, this they called *Mesubbabh*; nothing that fermented might be in a sacrifice, therefore honey is forbidden in a sacrifice, becaus it fermenterh, *Exam* 2. that which was uncleane defiled, so that which came of an uncleane thing defiled; therefore they gathered, that there could bee no silke in the Tabernacle, becaus it came of an uncleane worme, *Byssus* was the fine linnen of *Egypt*, and not that which we call silke, and *Xylinum* was the wooll of the tree which we call Cotten, and not silke; So they say the Elephants tooth or Ivory, none of it was in the Tabernacle, becaus the Elephant was an uncleane beast, yet *Solomons* throne was made of it.

Subjectum [*Nosheh*] they say that *Canaan* was more holy than other lands; therefore they who dyed out of *Canaan*, dyed *in a polluted land*, *Amos* 7.17. Againe, in *Canaan* townes were more holy than the rest of the land;

הָאֵל

הַסִּבָּה רִאשׁוֹנָה
causa prima.

סִבּוֹת הַסִּבּוֹת
causa causarum.
The materiall cause of the Temple.

סִבַּת הַחֹמְרִית
causa materialis.

סִבַּת צוּרִית
Causa formalis,
סִבַּת תַּכְלִית
Causa finalis.
מִסְּבָבִ *ab effectis.*

נוֹשֵׂא *Subjectum*

land; for they put the Lepers out of their Cities, and they buried not their dead in them. Then *Ieruſalem* was more holy than the walled townes, for they eate the light holy things there, and the ſecond tithe within the walls of it; then the *chel* or rampire was holier than that, for no Heathen, or he that was defiled by the dead, might enter within that. Then the womens Court holier than that, for none that was waſhed from their uncleanneſſe, might come there before the Sunne ſet, *Levit.*15.6. The Court of men holier than that, for none that brought his offering for atonement, though otherwiſe he was not cleane, might come there, *Levit.* 12.6,7. and 14 9.10. The Prieſts Court was holier than that, for no *Iſraelite* might come there ſave in the time of their neceſſities, for impoſing of hands or for atonement: betwixt the Porch and the Altar was holier than that, for none that were blemiſhed, or bare-headed, might come there. The Temple holier than betwixt the Porch and the Altar, none came there but he that had his hands and his feet waſhed. And the Holieſt of all was more holy than that, for none might enter in there, except the High Prieſt once in the yeare.

נשוא *Adjunctum.*

Adjunctum, [*Naſhu*] Example, *Levit.*13. *verſe* 55. the leproſie amongſt the Iewes was knowne by the colour of the ſcab, if it was blacke, then it was dry, and hee was whole; if it was *alba-ſubrufa*, white-reddiſh, he was to be ſhut up for ſeven dayes. If it was [*adam-dam*] *ſubrufa*, more tending to red, than he was ſhut up other ſeven dayes; and when it was *rufa*, very red, then he was ſhut out of the Campe; and the Doctors of the Iewes expreſſe theſe divers colours of the leproſie after this manner; If we ſhall take a cup of milke, and put foure drops of blood in it, then it ſhall be *album ſubrufum*, ſomewhat reddiſh, that is, inclining more to white than red; if we ſhall put eight drops of blood in it,

אדמדם *ſubrufum.*

it, it shall bee *subrufum*, inclining more to red than white, but if wee put sixteene into it, than it shall bee *rufum*, altogether red. Example 2. *Ab adjunctis*, *Concha*, the Laver in the Tabernacle, was *unctum*, *sed non sanctum*, it was annoynted, but it was not called holy. The Tabernacle was *unctum & sanctum*, *sed non sanctificans*, it was both annoynted and holy, but it sanctified not other things. But the Altar was *unctum*, *sanctum*, *& sanctificans*, it was both annoynted, holy, and sanctified other things that came upon it.

Decisio à pari, [*Gezarah shavah*] the Altar was a place of refuge in the Temple; therefore it was the place of refuge in the Wilderneſſe, *Exod.*21.14. Example 2. no *Mamzer* might enter into the Congregation of the Lord; therefore *Hybris*, that which was begotten of a Goat and an Ewe might not be offered to God in a sacrifice. Example 3. *Take off thy shooes, for the place where thou standest is holy*, *Exod.*3.5. Therefore the Priests behoved to stand bare-footed before the Lord.

גזרה שוה
Argumentum vel Decisio à pari.

A simili, [*Cajotza*] as he who washed his hands, and keepeth an uncleane thing still in his hand, is still uncleane; so hee who confesseth his sinnes and keepeth one, is still uncleane. Example 2. as the body without the soule, is dead, so is the sacrifice that is offered without devotion.

כיוצא
a simili.

Decisio à gravi ad leve, [*Gezarah hhomer vemikkal*,] from the more to the lesse. Example, if the hornes of the Altar did not shelter the Highpriest who had killed a man willingly, farre lesse did it protect any other man. Example 2. *Levit.*4.12. if the ashes of the red Cow that was burnt, was to bee carried forth into a cleane place, much more should the Cow be burnt and carried into a cleane place.

גזרה חומר ומקל
decisio a gravi ad leve.

גזרת מק׳
וחומר
Deciſio a levi ad difficile.

Deciſio a levi ad difficile, [*Gezarah mikkal vehomer*] from the leſſe to the more. Example, if no blemiſh might be in the ſacrifice, farre leſſe in the Prieſt. Example, if the Badger skinne which was the outward covering of the Tabernacle, behoved to be of a cleane beaſt, much more the inner Curtaines. *Exam.* 3. If the Prieſts daughter was to be burnt for whooredome, much more the Prieſts ſonne: if an inferior Prieſts ſonne for fornication, much more the ſonnes of *Eli*, for adultery; if ſhe for lying with a man at home, much more they for lying with women in the Temple.

הפך
diverſum contrarium.

A contrarijs [*Hephech*] ſtolne waters are ſweete, *Pro.* 9.17. therefore they gaue her who was ſuſpected of adultery, bitter waters to drinke, *Exam.* 2. *Habitatio domus dividit ſpolia*, that is, the good Woman who keepeth her ſelfe at home; therefore, *Niphkath bara, egrediens foràs*, the Chaldee calleth a whore.

נפקת בראי
Egrediens foras Scortum Meretrix vaga.

מלת מצפת
A ſigno ad ſignatum, vel dictio relativa.

A ſigno ad ſignatum [*Millah Mitzarepheth*] *Exam.* No ſort of fowles were offered by them to the Lord, but Turtle Doves, and young pigeons; the Turtle Dove had but one mate, and the yong pigeon had none, therefore God will haue of his Church her firſt love, and onely love, *Exam.* 2. Leproſie was a filthy diſeaſe amongſt them, and the Lepers were ſecluded out of the Campe, ſignifying that vile ſinners ſhould be ſecluded out of the Church, and they ſay, that ſome of *Ioabs* poſterity for his ſhedding of blood were ſtrucken with Leproſie, ſo *Vzzia* for his ſacriledge ſtrucken with Leproſie. *Gehezi* for *Simony* ſtrucken with Leproſie, *Miriam* for railing ſtrucken with Leproſie. *Exam.* 3. *Levit* 11.2.3.26. *Whatſoever divideth the hoofe, and is cloven footed, & cheweth the Cud that ye may eat*: ther are three properties ſet downe here to know a cleane beaſt, Firſt, to divide the hoofe. Secondly, to divide the hoofe in moe, this is called *findere fiſſuram vngularum*, the dog

divideth

divideth the hoofe, but divideth it not in two. *Deut.* 14.6. he divideth not perfectly, becauſe hee divideth not in two, *Levit.* 11. 26. *Sheſhang* ſhould be tranſlated in two parts, and *Paraſh* is ſimply to divide.

שׁשׁע *eſt dividere in duas partes.*
פ"ס *eſt dividere in plures partes.*

CHAP. XXXV.

How to understand the ſignification of the ceremonies of Moſes Law.

THe ſignification of the ceremonies in generall was to diſtinguiſh the cleane from the uncleane, the Iewes from the Gentiles; this application God himſelfe maketh, when hee let downe the ſheete to *Peter*, *Act.* 10.

In applying of the ceremonies, we may make an application of them in generall, but we cannot make a particular application of every one of them. Example, the round footed beaſts repreſent the eſtate of the perfect in glory. They that part the hoofe in two, ſignifie the middle eſtate of the Church, which is a midſt betwixt the Triumphant Church, and the world; and thoſe who part the hoofe in many partitions, doe ſignifie the world; but here wee muſt not make a particular application of every one of theſe; this was the fault of the Iewes, they ſay, the Camell ſignified the *Babylonian* Empire; the Coney ſignified the *Grecian* Empire, the Hare the *Medes*, and the Hogge the *Edomites*, or the Romanes, as they call them; this was alſo the fault of ſome of the ancient, who ſtudied to make a particular application of every one of theſe ceremonies. Example, ye ſhall eate fiſh with finnes, but not Eeles; ye ſhall eate fiſh with finnes, their finnes ſignified faith and hope, the Eele

The fault of the Iewes in applying the ceremonies.

Eele having no finnes signified worldlings, who are alwayes grubbling in the earth; but in those we must rest in the generall signification.

Ceremonies in the old Testament are applied in the New three wayes.

Ceremonies of the Old Testament, are applyed by the Apostles in the New Testament diversly, either allegorically, tropologically, or anagogically; they are applyed allegorically, when the thing spoken of in the old Testament, signifieth something in the new Testament; they are applyed tropologically; when they are applied to signifie our manners, and when they inferre some morall duty; and they are applyed anagogically, when the thing below here, signifieth the estate and condition of the life to come.

No allegoricall application to bee made from the Old Testament to the new, but where the Spirit of God hath made it.

We are not to make an allegoricall application of any thing in the old Testament to the Church in the new, but where the holy Ghost hath made it, Example, *Galat.*4.25. *Hagar*, and *Sara* in the old Testament are applied allegorically to the new covenant, and they are said, συστοιχειν, or as the *Syriacke* hath it, to be at peace together, or agree together: *Hagar*, her sonne *Ismael*, and the Law, and *Ierusalem* below here, and her children are all σύστοιχοι, *Sara* againe, the free-woman, her sonne *Isaac*, the new covenant, *Ierusalem* which is from above and her children are σύστοιχοι, but they are ἀντίστοιχοι, to *Hagar* and her children.

*Psal.*40.6. *Mine eare hast thou boared*, but *Heb.*10.5. *A body hast thou prepared for me*; it is commonly holden, that this is an allegoricall application applied to Christ taken from the boaring of the servants eare under the Law; but if it had beene an allusion to that forme under the Law, why would the Apostle then who was most skilfull in application of the ceremonies set it downe thus; thou hast prepared a body for me. And *David* saith, *Psal.*40.6. *Thou hast boared mine eares*, Whereas the right eare of the servant was onely boared.

CHAP

CHAP. XXXVI.

Of the abrogation of the Ceremoniall Law.

THE Leviticall ceremonies are considered three wayes; first, with CHRIST; Secondly, without Christ; and thirdly, against Christ; In the first estate they were weake Elements and could bring nothing to perfection. *Heb.* 10.1. And therefore they were to bee abolished, and the Gospel was to come in the place of them. *Heb. 7. 19 The Law made nothing perfect, but the bringing in of a better hope did, by the which we draw neare to God.*

The ceremonies considered three wayes,

First, *Lex rogatur*, the Law is given· Secondly *Subrogatur*, when somethings are added to the first law. Thirdly, *Obrogatur*, when something is changed in the first Law. Fourthly, *derogatur* when something is taken from it. Fiftly, *Abrogatur*, when it is altogether abolished and taken away.

Lex { *rogatur.* *subrogatur* *obrogatur* *derogatur.* *abrogatur.*

When the ceremoniall Law was given, there was nothing subrogate or put to it, neither was it obrogated, changed in part, neither was it derogated, any thing taken from it, but fully abrogated, and therefore the Apostle saith, ἐπεισαγωγὴ κρείττονος ἐλπίδος, *Super-inducta est spes melior*, the new covenant was not brought in vpon the old, that they might be both ioyned in one, but the old was first abrogated, and the new brought in, in the place of it.

The ceremonial law was not changed in part but altogether abolished.

Againe, the Apostle saith, *A body hast thou prepared for me*, as if he would say, thou hast made choise of no sacrifices, thou wouldst not have them, for thou tookest no delight in them, thy delight was in the most excellent thing

Gods cheife delight was not in sacrifices under the Law.

thing and not in the baseſt, 1 *Sam.*15.22. *Hath the Lord as great delight in burnt offerings and in ſacrifices as in obeying? behold to obey is better then ſacrifice.*

A threefold uſe of the ceremonies under the Law.

These ceremonies had three ſpeciall uſes when they were in force, firſt to helpe the Iewes infancy, but the Church under Chriſt comming to mans age, theſe ceremonies have no uſe now, many things become a child which are unſeemely in a man.

Secondly, theſe ceremonies ſerved for ſignification: when wee have the fruit, there is no uſe of the bloſſome; ſo when Chriſt is come, there is no uſe of the ceremonies.

Thirdly, theſe ceremonies ſerved to make a partition wall betwixt the Iewes and the Gentiles, but this partition-wall is now broken downe, *and there is one ſheepheard and one ſheepfold*, *Ioh.*10.16. and therefore this uſe ceaſeth now.

Three errours concerning Chriſt.

Secondly, the ceremonies are conſidered without Chriſt, when the Apoſtles did beare with the weake Iewes for a while. And in this eſtate they were beggerly elements, *Coloſſ.*2.20. *Scotus* obſerveth the periode of circumciſion, the firſt period was from the inſtitution of it untill the time that Chriſt was baptized; then it was *Neceſſaria & utilis*, both neceſſarie and profitable: the ſecond period was from the Baptiſme of Chriſt, untill the promulgation of the Goſpell, *Goe teach all Nations, Baptizing them*, *Matth.*21.19. In this period it was *Vtilis ſed non neceſſaria*, Profitable but not neceſſary: the third period from the promulgation of the Goſpell untill the deſtruction of the Temple; it was *Licita* in this period, *Sed non utilis*: The fourth period was from the deſtruction of the Temple, or rather from the Councell of the Apoſtles, even unto this time, then it was altogether *Illicita*.

In this eſtate when the ceremonies were *Licita ſed*

non

non vtiles, lawfull but not profitable they did beare with the weake Iewes at *Ierusalem*, but not at *Antioch*, who would have added the ceremonies to the Gospel, *Paul* circumcised *Timothy*, *Act.* 16. 3. bearing with the weak Iewes, but he would no wayes beare with the malicious Iewes; therefore he would not Circumcise *Titus*, lest hee should strengthen them in their obstinacy *Gal.* 2. 3.

Quest. The ceremonies being dead, and Christ come; how could *Cornelius* Prayers and almes bee acceptable to God, seeing he waited for Christ to come?

Answ. There are three sorts of error concerning Christ, the first was *error temporis*, the second was *error conditionis*, and the third was *error personæ*.

Error { *temporis.* *conditionis* *personæ.*

Error temporis the error of time, was twofold, either of simple ignorance, or affected ignorance; simple ignorance as that of *Cornelius*, and for this cause *Peter* was sent to teach him that Christ was come, and therfore his error was pardonable: affected ignorance is that ignorance of the Iewes who will not know nor beleeue that Christ is come, although the truth be evidently demonstrated unto them.

Error conditionis, was that in the Apostles, who tooke Christs Kingdome to bea Worldly Kingdome at the first, *Act.* 1. 6 *When wilt thou restore the Kingdome to Israel?* This error was a dangerous error, but yet was pardoned because as yet the holy Ghost was not come downe upon them: the third was *error personæ*, and this was when they tooke false Christs for the true Christ, *Mat.* 24. 24. And this error was alwayes damnable.

Quest. Whether may these lawes which are mixtly ceremoniall, be kept now under the Gospel or not?

Answ. Where the ground of the law is ceremoniall, and the Iudiciall but an appendix of it, it no wayes may be kept, Example, this is a ceremoniall law, *cursed is he that*

Whether Lawes mixtly ceremoniall doe bind?

that hangeth upon a tree, the ceremoniall part is, that he is accursed that hangeth upon a tree, we must not thinke that he is accursed now who hangeth upon a tree, therefore that law is quite abolished; the Iudiciall part is this, that he shall not hang all night upon the tree, and this law bindes not Christians now, because it is an appendix of this ceremoniall Law; but where the ground of the Law is Iudiciall, and the ceremony but an appendix of it, then the Iudiciall law may bee observed, at least the equitie of it. Example, Cities of refuge were appointed as a Iudiciall Law, to save the mankiller from the revenger of the blood; there was a ceremony annexed to this Law, that they should stay within the City of refuge untill the death of the High-priest, this was but an appendix of the judiciall Law, therefore the Law may stand, that Cities of refuge be kept, or at least the equity of it, that those who casually, kill be not slaine.

Quest. What, if a Christian now should keepe any of the ceremonies commanded in the Law?

Answ. There is a three-fold use of the ceremonies, *Materialis, formalis, & mixtus usus*, a materiall, a formall and a mixed use.

A threefold use of the ceremoniall Law.

Materialis, as if a man should abstaine from eating of swines flesh onely, because it were unwholsome, he Iudaizeth not in this case; but if he should abstaine from swines flesh as a meat uncleane, and forbidden in the Law, then he should formally keepe the ceremony, and truely Iudaize; the mixt use is this, when a Christian borroweth Iewish ceremonies to any use in the Christian Church.

Marke how the Apostles in their practise renounced the ceremonies of the Law; first the Apostles kept the Christian Sabbath after Christs Resurrection, and not the Iewish Sabbath, therefore they renounced the ceremonies;

ceremonies; and the Apostle willeth the *Corinthians* to keepe the Passeover all the dayes of their life, in holinesse, and restrained it not to some few dayes, as the Iewes Passeover was.

But when the dayes of the Pentecost were fulfilled, *Act.* 2. 1. 2 *Cor.* 16. Here *Paul* reckoneth according to the Iewish Pentecost. *Object.*

When he speaketh of their Pentecost here, and when he sayes the dayes of their fast were expired, *Act.* 27. 9. (the Iewes at the day of expiation had a great fast) *Paul* doth not Iudaize here, but onely marketh these for a civill use, to know the time of the yeare which was most knowne to the Iewes, when *Paul*, *Act.* 17. 19. calleth *Areopagus Mars* street, none will thinke that *Paul* worshipped *Mars* here, but he useth onely this name as a name of distinctiō to know this street frō other streets; so when he sayes that he sayled in a ship that had the badge of *Castor* and *Pollux*, *Act.* 28. 11. we must not thinke he worshipped *Castor* and *Pollux*, but hee useth them onely as names of distinction, to put a difference betwixt this ship and other ships; so when *Paul* useth the name of the Pentecost, and the name of the fast, *Act.* 2. and 27. 9. he used them onely as names for distinctions sake, and not for any Iewish observation, and when *Paul* practised any of these ceremonies, he practised them not for the ceremonies themselues, but for the weake Iewes sake. Example, When hee did shave his head in *Cenchrea* the Port towne in *Corinth*, *Act:* 18. 18. this was not according to the Law altogether, for if he had done it according to the Law, he should have gone to *Ierusalem* and there haue cast the haire of his Nazarits vow under the Altar and burnt it; after the death of Christ, none of the Apostles ever went to the brasen Altar againe to sacrifice, but onely they practised some of the meaner ceremonies bearing with the weake Iewes. *Answ.*

Paul used the names of the Iewes feasts, for distinction.

Paul did not shave his head according to the law.

How

Quest. How could these ceremonies bee hinderances from Christ, seeing, they were types of him to come?

Answ. Christ saith, *Ioh. 6. 7. If I goe not away, the Comforter shall not come*, Christs bodily presence amongst the Apostles hindered his spirituall presence amongst them; if the bodily presence of Christ hindered the comming of the Spirit unto them, how much more did these ceremonies under the Law hinder the sight of his Incarnation, and obscure his glory amongst them.

The ceremonies in the third estate are against Christ.

In the third estate these ceremonies were against Christ, in this estate the Apostle calleth it, *concision*, and not *circumcision*, *Phil. 3. 2.* In the third estate the Iewes preferred the shadow to the body, the bones to the marrow, and the letter to the spirit; they preferre the shadow to the body, the ceremonies to Christ, the bones to the marrow, because they content themselves onely with the outward figures or types, and seeke not for the thing signified, and so they have the killing letter, but not the quickning spirit: and therefore Saint *Hierome* compareth them well now to dogges who get onely the bones to gnaw, but they get none of the marrow, or that hidden Manna, Iesus Christ to their salvation.

The errour of the Iewes in preferring the Ceremonies to Christ.

Conclusion. The Conclusion of this is, it was a great benefit to learning, when the obscure Hieroglyphicks in *Egypt* were changed into letters, and the darke and mysticall writings of *Plato* were changed by *Aristotle*, into a cleare and plaine forme of writing: It is a farre greater benefit, when the Lord had changed these darke figures and shadowes, into the cleare light of the Gospel.

How

HOW TO MAKE VSE OF THE CEREMONIES of the Law in opening of a Text, and reducing them to practise.

Of the Notes whereby Aaron and his posterity were discerned to be called to the Priesthood.

Num. 17.2. *And the Lord spake unto Moses, saying, speake unto the Children of Israel, and take every one of them a rod, &c.*

WHen *Corah* and his complices murmured against *Aaron*, and contended with him for the Priesthood, (as wee may see in the Chapter preceding,) the Lord commanded every one of the first borne of the tribes to bring a rod to him, that by this new miracle (causing *Aarons* rodde to blossome) hee might end this controversie, and confirme *Aaron* the more in the Priesthood.

The Prince of the tribe represented the whole tribe.

Secondly, hee commanded that the names of the Princes of the tribes should be written upon the rods, and the reason was, because the Prince represented the whole tribe; so the Prince being repelled from the Priesthood, the whole tribe was repelled.

Write thou every mans name upon his rod. *Aaron* had not written upon his Rod the Tribe of *Levi*, but the name of *Aaron*, and so the rest of the Princes. Another reason wherfore the names were written upon the rods of the Princes was, because the Princes of the tribes were their first-borne, and therefore they might seeme to claime right to the Priesthood: every mans name was written upon his rod, and *Aarons* name was written upon his rod, because he was the first-borne of *Levi*, for the first-borne of *Levi* was *Cohath*, and hee begot *Amram*, and *Amram* begot *Aaron*, who was elder than his brother *Moses*.

Quest. How were the Tribes reckoned in the Scriptures.

Answ. When a matter is in hand which concerneth the whole people, then *Levi* is reckoned amongst the rest, as in the matter of blessing and cursing, *Deut.* 27. So in setting up the twelve stones at *Iordan*; and upon *Aarons* breastplate, so here when the question is to which of the Tribes the Priesthood belonged; but when the matter is concerning civill things, then *Levi* is excluded as in the division of the land, and then the tribe of *Ioseph* is divided into two, *Ephraim* and *Manasses*, and so there are twelve Tribes.

How the tribes are reckoned in the Scriptures.

Every Tribe must lay their rod before the Lord, and have their name written upon it, and from hence it came afterwards that the Tribes were called *Shebhte* because they carried rods before them, and their names written in them, and therefore *Baculus* is put for *Tribus*, *Num.* 1. 4. 16. 26. *Iosh.* 20. 10.

שבט Tribus.

Aaron tooke not his brother *Moses* rod which was the

the rod of God, by which he wrought so many miracles, for the rest of the Tribes would have excepted against that rod, because it was the rod of God; but it was a common rod like the rest of the rods, that they might take no exception against it.

Why *Aaron* tooke no his brothers rod.

The rod of Aaron for the house of Levi was budded.

God thinkes not every man fit for this holy calling, he maketh choise here of *Aarons* rod amongst all the rest, and maketh it to bud, *No man taketh this honour unto himselfe, but he that is called as was Aaron. Heb.* 5.4. First, *no man taketh this honor*, that is, ought to take it; Secondly, *take it*, that is, usurpeth it at his owne hand, *as he that taketh the sword shall dye with the sword, Matth* 26.55 That is, he that takes it having no calling. *So thou shalt not take the name of the Lord thy God in vaine, Exod.* 20.7. that is usurpe it, hauiug no calling to take it up. Thirdly, *this honour*, the Priesthood was an honorable calling, and therefore every base fellow should not usurpe it; any was fit enough yea the baseſt of the people, if he could but consecrate a ram, to be a Priest sufficient for *Ieroboam*, 1 *King.* 12. 31. but the Lord would have none to take upon him this honorable calling, but those whom he separated for it, *and were called as was Aaron*; if any man might challenge this prerogative, might not the King? but see what *Vzzia* got for attempting this, 2 *Chro.* 26.19. & *Saul* for sacrificing before *Samuel* came, thou that canst not shew that the Lord hath made thy rod to bud, meddle not with this calling, for then some marke of Gods wrath may light upon thee,

God thinketh not every man fit for the Calling of the Ministery.

What it is to take this calling.

The rod of Aaron was budded.

This miracle was not so much to confirme *Aaron*, as to convince his gainstanders; the Lord sayth, *Bring Aarons Rod backe againe to bee kept for a token against the Rebels*; As the Rodde was kept

The chiefe end of this miracle was to convince the enemies of *Aaron*.

for testimony against the rebels, so it budded for a testimony against them, the Apostle, 1 *Cor.*14.22. saith of tongues, that they are for signes, not to them that beleeve, but to them that beleeve not; so are miracles for the most part ordained for those that are unbeleevers, or for those who had a small measure of faith in the beginning of the Gospell: see what sort have beene most desirous of miracles, those who had no faith; first, the Divell, hee cryed for a miracle, that stones might be turned into bread, *Matth.*4.3. Secondly, the rich glutton in hell, he would have one sent from the dead to tell his brethren, *Luc.*16.30. *Moses* and the Prophets would not serve the turne; so the misbelieving *Nazarites* would have had a signe from Christ, and the Iewes would have seene miracles, *Mat.* 12.39. And *Herod* hoped to have seene some miracle of Christ, *Luk.*23.8. All these because they had not faith, cryed for miracles; When *Paul* healed the father of *Publius* the Consull of a fever, he healed him by a miracle, and made him presently to arise, *Act.*28.8. but he healed not *Timothy* that way, but seemed rather to play the Physitian to him, bidding him drinke no longer water, but wine, 1 *Tim.*5.23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle, but the father of *Publius* beleeved not, he was an infidell as yet, therefore a miracle was more necessary for him; many men cry for miracles, but that argues infidelity in them; but if thou didst beleeve, thou neededst none of these, they serve but for infidels, but they serve nothing to beget faith; the theefe said, if thou wilt come downe from the Crosse, and save thy selfe and us, then I will beleeve in thee, *Luc.*23.39 But if the death of Christ will not worke faith in thee if thou shouldst see miracles both in heaven and earth, they will never convert thee.

Miracles do not beget faith, but confirme it.

What sort of people desired miracles.

What

What is the reason that God confirmes not now mens callings by miracles;

Quest.

Because now religion hath taken roote; at the first when the Law, and the Gospel were planted, they were confirmed by miracles, but when they once tooke roote, he withdrew these miracles. A gardner when he transplāteth a tree out of one ground to another, before the tree take roote, he setteth stayes to it, hee powreth water at the roote of it dayly; but when it once taketh roote, he ceaseth to water it, and pulleth away the stayes that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens; so a Chirurgian when a legge is broken, he bindeth it up; but after the bones be fastned, he taketh away these helps from it; so the Lord in planting of Religion, he put to these helpes of miracles as stayes to uphold it, but when it is once confirmed and fastened, he taketh away these helpes,

Answ.

Why God confirmeth not mens calling by miracles.

Simile.

What sort of miracle was this, when *Aarons* rod did bud.

Quest.

The Schoolemen marke that there are three sorts of miracles. First, miracles in the highest degree, Secondly, miracles in the second degree; and thirdly, miracles in the lowest degree.

Answ.

Thom. contra gentiles.

Miracles in the highest degree they make to bee these, wherein nature neuer had a hand, as for the sunne to goe backe and stand still: Miracles in the second degree, they make to be these, when nature had once an hand in them, but when they are once decayed nature, can never restore them againe; nature bringeth forth a man seeing, but when he is once blind, nature can never make him to see againe: but when he is restored to his sight againe, this is a miracle in the second degree: A miracle in the third degree, they make to bee this; when nature in time could doe such a thing, bnt nature

Three sorts of miracles.

upon a sodain cannot doe this, and when it is done upon a sudden, it is a miracle in the third degree; they give the example of this in *Peters* mother in law, when Christ upon a sudden cured her of a Fever, nature in time might have cured her of this Fever, but because she was cured of this Fever upon a sudden, it was a miracle in the third degree. Now what sort of miracle was this, when this Almond rod budded, & brought forth upon a sudden, it was a miracle in the second degree, for an Almond tree will bring forth Almonds by nature, but being once cut up, it cannot bring forth Almonds againe; then it was a miracle in the second degree, for nature could never have made this rod to bring forth Almōds.

Why *Corah* and *Dathan* contended for the Priesthood?

Dathan and *Abiram* contended for the Priesthood, because they were of the posterity of *Ruben* the eldest brother, and *Corah* thought that it belonged to him, because he was the eldest sonne of *Levi*, as *Adonijah* contended with *Salomon* for the kingdome, because he was the eldest sonne of *David*. *Dathan* and *Abiram* contended for the Priesthood, because they came of *Reuben*.

Lineall succession not alwayes the Lawfull succession.

Learne then that lineall succession is not alwayes the lawfull succession; these were lineally descended of *Ruben*, yet this lineall succession failed, for *Ruben* lost his dignity by incest, the Church of *Rome* now hath a lineall succession from the ancient *Roman* Church, but by the spirituall whoredomes and adulteries, they have lost their succession; *Scarabeus*, or the dung hill-flye, bragged upon a time that he was more excellent than the Bee, because he was descended of the horse; but how was he descended of the horse? hee was onely bred of the dung of the horse: so the Church of *Rome* that now is, is but come of the excrements of the old *Roman* Church, *& optimi vini pessimum acetum*, of the best wine the worst vineger; when the contention was betwixt *Salomon* and *Adonijah* about the king-

Simile.

dome

dome of *Israel*; *Adonijah* had standing for him; *Abiathar* the Priest; and *Salomon* had standing for him, *Zadok* the Priest, both of them were Priests, and both of them had the holy oyle, but who had the right, whether he that was anointed by *Zadok*, or hee that was anointed by *Abiathar*? he that was anoynted by *Zadok* had the right, because he had *Nathan* the Prophet upon his side. No succession is the right succession, although they have both Priest and the holy oyle, if they have not *Nathan* upon their side; *Salomon* had the right succession, because he had it by *Nathan*. And so *Aaron* here had the Lord upon his side, and therefore the Priesthood belonged to him.

He chused the Almond rod, because it flourished first; The Lord liketh these to be his Ministers, who begin to blossome from their youth, this was excellently typed in *Ieremiah, cap.* 1. *What seest thou Ieremiah? I see an Almond rod*; This figured *Ieremiahs* calling, as the Almond rod blossomed first, so *Ieremiah* was called from his infancy; and as the Almond tree flourished first, so the Lord was to bring his judgements quickly upon that people which he pronounced by *Ieremiah*. So hee chose *Samuel* from his infancy, and *Iohn* the *Baptist* from a child, and so *Timothy* and *Athanasius*: he likes not these *autumnales arbores*, as *Iude* calleth them, *vers.* 12. which begun not to blossome till the latter end of Harvest, and then to enter to the Ministery; happy are they who can say with the Church, *omnes fructus servavitibi, Cant.* 7. 13. I have reserved all my fruits to thee, of my infancy and middle age, and old age, and have dedicated my selfe still for this calling, it is a pitty to see those that have bin debosht and dissolute men, to be thrust into this holy calling, a casheerd souldier, a bankrupt Merchant, or a fallen Courtier.

Ministers should be trained up from their youth.

When the Lord caused the uncleane spirit to passe out

The false Prophets were ashamed of their vision.

out of the land, *Zach.* 13 then those who had no calling to the Prophets, were ashamed of their vision, and of their rough gown which they wore to deceive the people (because the Prophets of God wore a hairy Gown) they confesse then that they were not the Prophets, but they were husbandmen, and taught to keepe Cattell from their youth; it were to be wished, that those who have not a calling to this holy function, would renounce it, and say, I was not taught from my youth, and trained up to this holy calling, but to be a souldier, a Merchant, &c. and therefore I will renounce it.

The Almond rod brought forth buds, blossomes, and ripe Almonds. The blossoming of *Aarons* rod was to confirme *Aaron*, as the Vine branches which budded and brought forth blossomes, was to confirme the Butler in his office, *Gen.* 40. 10. and this was declared to *Ieremiah*, a Priests sonne, *Ier.* 1. 11, 12. and the continuance of the Pristhood, with those who should sprout and grow out of him, *Ezek.* 17. 44. children are called buds, *Iob* 30. 12.

The estate of the Church is happy when they have good men to succeed in the Ministry.

The Church is in a happy estate when she hath qualified labourers in the Lords Vineyard, and expectants to succeed them, when she hath her ripe fruits, her blossomes, and her buds; the buds are the yong ones, who give themselves to those holy studies; the blossomes are the young men who have made good progresse in Divinity, and the ripe Almonds are those who are actually serving in the Church: The Iewes alluding to *Aarons* rod, call the children of the Priests *flores sacerdotales*, the buds or flowers of the Priests: it was a comfortable thing to *Eli* when he had yong *Samuel* to succeed him, and to *Elijah* when he had *Elisha* to succeed him, and to *Esay* that had his sonne *Shear-jashub* to succeed, as a pledge to confirme his prophesie, that the remnant of the people of God should bee saved and brought

שאר ישוב

Reliquium revertetur, Esay 7. 3.

brought backe from the captivity againe. It was a great comfort to *Paul* when he had young *Timothy* to succeed him, and to *Augustine*, when he had *Alippius*; a father dieth the more willingly, when he had a good sonne to succeed him; the Almonds may rejoyce when they have the blossomes to succeed them, and the blossomes may rejoyce when they have buds to succeed them; *Iohn* saith, 1 *Ioh.* 2. 14. *I write unto you fathers, I write unto you young men*, and, *I write unto you little children*; the fathers are old men who are ripe Almonds; the young men are the blossomes, and the little children are the buds, let us therefore pray to God for the Schooles and Vniversities, when the old men are wearing away that good young men may succeed them, and babes in their places: the Church is much to bee pitied now, although there bee many youthes to succeed, who have knowledge, yet there is little sanctification amongst them, and therefore lesse hope that their ministery shall bee profitable.

And yeelded Almonds. In the originall it is, [*Vaijgmol*] *& ablactavit*, it weaned them; for even as the mother weaneth her child when he is of such an age, so did the Almond tree weane the Almonds, when they were ripe.

וַיִּגְמֹל a ablactavit.

The Lord likes none to enter into this holy calling untill they be ripe, they should have the full growth before they enter, these νεόφυτοι, or young plants are not fit for it, young men are not fit for the ministery, *Eccles.* 12. 1. *Remember thy Creator in the dayes of thy youth*; why bids hee the young man remember his Creator in the dayes of his youth? becaus he is most forgetfull of this duty to remember his God; if he be not fit to remember himselfe, and to recommend himselfe to God twice or thrice in the day, how can hee be the

God will not have Ministers to enter on their calling untill they be ripe.

Ambros. lib. 1. de offic. cap. 1. tom. 1.

Why youthes are not fit for the Ministry.

the Lords remembrancer, to remember his people before him; It was a case of necessity, when *Ambrose* was made Bishop of *Millan*, *qui simul et discebat, & docebat*, who did both learne and teach at one time.

Secondly, youthes are not fit for this calling, because this age is much subject to lust, 2. *Tim.* 2. 22. *Fly the Lusts of youth*, if ever Lust breake forth in a mans life time, usually it breaketh forth in his youth, he that cannot command his owne Lusts, how can he teach other men to subdue theirs? 1 *Tim.* 3. 5. if a man know not how to rule his owne house, how shall he take care of the Church of God? *Paul* will not have a young widdow admitted to wash the Saints feete. 1 *Tim.* 5. 10 because they give themselves oftentimes to wantonnesse and fleshly lusts, farre lesse will he have a young man to be admitted to this holy calling, who should wash the soules of the Saints, and not their feete; this age likewise is much subject to contempt, 1 *Tim* 4. 11. *Let no man despise thy youth*, and therefore not fit to enter on this calling. The natural history marketh, that the whelpes of the Lyons who haue the sharpest pawes, do so prick the matrix of their damme, that they are borne the sooner, and they never get the full strength; so it fareth with young men who hasten out of the Vniversity, before they get giftes, and strength, wherefore young students are to be exhorted, to stay at the Vniversity, untill they get strength, and as the Lord bad his Disciples stay at *Ierusalem* until the holy Ghost came downe upon them, *Luk.* 24. 49. So should they stay at the Vniversities untill the Lord enable them with gifts: It is an unseemely thing to see yong ones, *ante lanuginem docere senes, et hodiè Catechumenus, cras Episcopus*, and how unsavory a thing is it out of the mouth of a greene youth to exhort people to flye from these lusts, where unto they are most subject themselves? may not the people

people justly say to them, Physitian heale thy selfe, and take out the beame, first, out of thine owne eye.

What time should a man enter into the Ministery? *Quest.*

We cannot prescribe a certaine time, for some are sooner gifted then others. *Answ.*

But Christ who disputed with the Doctors of the Law, when he was but twelve yeares of age, yet hee entred not into his Ministerie, untill hee was thirty yeares of age, therefore it may seeme that none should be admitted before that time. *Object.*

Christ entred not into his Ministery untill hee was thirty yeares of age, according to the Leviticall Law, for it behoved him to fulfill all righteousnesse; this was not a morall precept, but a ceremoniall, for it was changed, *Numb.* 4. 3. they entred to their full ministery at thirty, but *Num.* 8. 24. he appointed them to enter at twenty and five, for the beginning of their ministery, but they entred not to their full ministery, untill they were full thirty, and they served untill they were fifty, but in *Davids* time they began at twenty, 1 *Chro.* 23. 24. *The sonnes of Levi did the worke of the service of the house of the Lord, from the age of twenty yeares and upward*; and 2 *Chron.* 31. 17. in *Hezekiahs* dayes and so in the dayes of *Ezra, from twenty yeares old and upward, Ezra chap.* 3. *vers.* 8. *Answ.*

Some may bee ripe Almonds now when they are sixe and twenty, or eight and twenty, and some scarce when they are thirty; therefore, there cannot bee a certaine time determined when they shall enter, but this is left to the tryall, and discretion of the Church; the determination of the Canon Law, who concludeth absolutely that they should be thirty before they enter, seemeth to Iudaize in this. The Levites when

they entred on their ministery, they were thirty yeares before they entred, because their ministery was a laborious and a painefull service, and therefore required full bodily strength, and so they gave up their ministery, when they were fifty; but the ministery now is not such a bodily service, and therefore requireth not such bodily strength now; the souldiers when they went to warre were admitted, when they were but twenty yeares of age, but the Levites not until they were thirty, there is both strength and wisedome required in the warres, as *Solomon* saith, *Prov.24.6.* strength in the souldiers; and wisedome in the governours; but in the Levites and Priests there was both wisedome and strength required, strength without wisedome before they be thirty, and wisedome without strength after they are fifty. So knowledge and sanctification are requisite in those who are to enter on this Holy calling; knowledge without sanctification is like wine that runnes in a mans head, and makes him giddy, sanctification without knowledge turnes into blind zeale, and therefore they are to be joyned together in those who are Preachers, as strength, and wisedome was in the Priests.

The Almonds rod brought forth buds and blossomes.

The Lord taught *Aaron* by this, although hee was weake, and old himselfe, yet his posterity should not faile; hee was foure score and sixe yeares of age now, yet to let him understand of a succession, he makes his rod to bud, and it continued in his posterity for sixty, and three Highpriests.

The Priesthood was entailed to *Levi*, when they were chosen in the place of the first-borne; and againe, when they killed their brethren for the worshipping of the golden Calfe, it was promised them anew againe, and when *Phinehas* killed *Zimri* and *Cosbi*, the promise was renued to him.

What

What needed a new promise to be made to *Phinehas* of the Priesthood, seeing it was due to him by the Law, and by succession. *Quest.*

This new promise secured him in the Priesthood, that hee should out-live his father, and serve in the Priest-hood himselfe. *Nadab* and *Abihu* were killed before their father dyed, againe this promise assured him that it should continue in his family. *Answ.*

But the Priesthood was soone translated from the family of *Phinehas* to *Ithamars* posterity, for *Eli* was of the posteritie of *Ithamar* and not of *Phinehas*, and from *Eli* it came to his sonne *Phinehas*, and then to *Achitub*, and then to *Achiaz* the brother of *Ahimelech* and then it was restored to *Zadoc*, *see* 1 *Chron.* 24.3. for foure generations, the posterity of *Phinehas* wanted the Priest hood. *Object.*

Elies posterity had it, *de facto et non de jure*, therefore it is to be marked what bad successe most of them had in the Priesthood, *Eli* brake his necke, his sonne *Phinehas*, was killed in the battell, *Abiathar* was put from the Priesthood, and his sonne *Ahimelech* was slaine by *Doeg*, and all this time when they wanted the Priesthood, the posterity of *Eleazar* farre surpassed the posterity of *Ithamar*, 1 *Chron.* 24.4. Againe it was promised to *Phinehas* posterity conditionally, if they should walke in their fathers wayes. This promise of the Priesthood was not made so absolutely to *Phinehas*, but that *Phinehas* posterity for their sinne might be deprived of it for a time (even as the promise made to *David* that the Kingdome should continue with his posterity for ever, did not exclude the captivity of *Babylon*, and the overthrow of the kingdome for a time) yet by vertue of this promise made to *Phinehas* his posterity could not want it for ever. And thirdly, it is so promised to his posterity that it should not be taken for e- *Answ.*

vet from him as it was from the posterity of *Eli*.

This rod brought forth Almonds without a roote: the fathers reason out of this place against the Iewes who will not beleeve that the Virgin could beare a sonne; why will ye beleeve this (say they) that *Aarons* rod brought forth Almonds without a roote, and cannot beleeve that a Virgin can beare a sonne? ye beleeve that *Eva* was created out of the side of *Adam*, and that *Adam* was created out of the dust, why may yee not beleeve this likewise, that God can create a child in the Wombe of the Virgin? Yee beleeve that *Sara* an old withered stocke, conceived by the power of God, and why will yee not beleeve this, that God by his power created the Child in the Wombe of the Virgin?

The tree blossomed, although it was withered.

Hence wee may gather that the withered tree, the Church of the Iewes, shall flourish againe: a man looking with a naturall eye upon that heape of dry bones, *Ezek.* 37. would never thinke that they should rise againe, but the Lord by the mighty wind of his Spirit, gathered these bones together, and made them to live; so the Lord by his mighty power, shall make the withered tree of the Iewes to flourish againe.

Obiect. But ye will say that Christ cursed the fig-tre, which represented the Church of the Iewes, and said, *Never fruit grow upon thee henceforth, Mat.* 21. 19. Then it may seeme, that this tree shall never flourish againe.

Answ. That fig-tree that was accursed by Christ, never to beare fruit againe, represented the Iewes who lived then, and those who shall live till the conversion of the Iewes; but when the wrath of God is come upon them to the full, as the Apostle speakes, then the Lord shall call them, and their rod shall flourish againe.

Quest. Whether kept this rod still, the buds, blossomes and Almonds, when it was laid up before the Lord or not?

No

No question it did, for the Lord commandeth to lay *it up as a testimony against the rebels*, now when it kept the buds, blossomes, and Almonds, it testified the more vively against them, and as the Manna lasted so many hundred yeares in the golden pot, so did this rod keepe the blossomes and Almonds. *Answ.*

When *Aarons* rod budded, it was a token to him that he was called of the Lord; he that runneth, and is not sent by the Lord, shall never doe good in that holy Calling: these *Agrippæ* who were borne with their feet formost, it was a bad token of their evill government to follow, as it fell out in *Herod Agrippa*, who was a very bad Governour: so when a Preacher is not sent by God to his people, and the Lord doth not make his rod to bud, he shall never be a profitable Minister in his Calling. Labour then to have the Lords calling to this great charge, and being called to it, strive to doe good in it; *Ezekiel* in a vision saw rivers running out of the Sanctuary, and by those rivers he saw trees growing which brought forth new fruit every moneth, and their fruit was for meat, and their leaves for medicines, *Ezek.* 47. We are not only buds and blossomes now but Almonds, yea trees themselves planted in the garden of God, and therefore let us pray unto the Lord that hee would water us with the waters of the Sanctuarie, the graces of his good Spirit, that so we may bring forth fruit daily, both for meat to the hungry soule, who longeth to be refreshed with the bread of life, and that our leaves may be medicine to the bruised and sicke soules, that wee may speake a word in due season to them for their comfort and consolation.

Of

Of the priviledges of the first borne under the Law, and what hee was bound to doe to his brethren and kinsmen.

Matth.22.24. If a man die, having no children, his brother shall marry his wife, and raise up seed unto him.

AFter that the Pharisees had tempted Christ, the same day the Sadduces came to tempt him, who denyed the Resurrection, and they reason with Christ *ab absurdo*, if there were a Resurrection, then this absurdity would follow, that seven men should have one wife at the Resurrection, but this is absurd; therefore, &c. and thus they goe about to ground upon *Moses* Law; For *Moses* commanded in the Law, that if a man dye without seed, then his brother should raise up his seed unto him, *Deut.35.5* Now there fell out a case among us, that a man married a wife and dyed without children, his brother married his wife, and he dyed without children also; and seven brethren had her to wife, *Whose wife then shall she be in the Resurrection?* Our Lord answereth, that *they erre, not knowing the Scriptures, nor the power of God*, for in the *Resurrection men neither marry, nor give in marriage, but are like the Angels of God.*

The Sadduces who denyed the Resurrection, put this question to Christ.

Hee that denyeth the immortality of the soule, cannot hold one sound point in Religion, the Sadduces denyed the immortality of the soule, they held the soule to bee like Quicke-silver which made the body to stirre, or like Salt that kept the body from corrup-

corruption, as *Epicurus* held, and the best that they made of it, they said it was an exact temperature of the humours of the body; and then for the Angels, they said they were but good thoughts, but not subsisting spirits. Now if the soule bee not an immortall substance, the body cannot bee joyned to it againe for the weale of the body dependeth upon the soules immortality, they held the soule to be mortall, and therefore of necessity they behoved to deny the resurrection. *Tertullian* called the *Marcionites* and *Valentinians*, *qui credebant reditum animæ, non corporis, partiarios Sadducæos.*

We who professe our selves to be Christians, say the Creed, and repeat this Article often *I beleeve the resurrection of the body*, but yet if we will looke to the lives of most part of men, we shall heare them say no other thing, but that which the *Sadduces* and *Epicures* said, 1 *Cor.* 15.32, *Let us eat, let us drink, for to morrow we shall dye*, that is, be quite extinguished in soule and body, as if there were no more of us after death, than beasts when they are knockt on the head; when the *Pharises* reasoned with the *Sadduces*, they said unto them, Why study ye to keep the Law, seeing ye beleeve not the immortality of the soule? they answered, that it might be well with them in this life: we professe the immortality of the soule, why study we not then to keep the Law, that it may goe well with us in the time to come? *Augustine* said, if he were perswaded that the soule were mortall, then of all religions he would chuse to be the *Epicure* or *Sadduce*; but seeing the soule is an immortall substance; Let us detest these bruit beasts who imagine that death is the end both of soule and body; the soule liveth for ever, then the body must live for ever either in weale or woe; Let us study therefore to feed the soule with that immortall food of the Word of God, and not say with the rich man in the Gospell,

Luc. 12.19. *Soule, thou hast enough*, if we would have that happy conjunction betwixt the soule & the body again.

Moses said, if a man dye having no children.

Quest. The question may be asked here how *Moses* could commend such a thing; for incest is condemned in the morall law, and forbidden in the seventh Commandement.

Answ. We must distinguish betwixt these lawes which are morall positive lawes, and those which are divine positive lawes. Morall positive lawes are such as the very light of nature commandeth. Divine positive are those which are accessory commandements added to the first. Example, this is a morall positive law, that a man should not lye with his mother, nor with his mother in law, *for this is a fornication, that is not named amongst the Gentiles*, 1 *Cor.* 5.1. And it was for this sort of incest that the Canaanites were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum* morall positive part, that a man should not lye with his daughter, nor his daughters daughter, *descendendo* descending downeward: but this againe is *divinum positivum*, or *secundarium jus naturæ*, the divine positive part, in the collaterall line, that a man should not lye with his sister or his brothers wife; No marriage in the collaterall line was forbiden at the first, by the law of nature, or morall positive law, but it was forbidden afterwards by the divine positive law, *Levit.* 18.16. When *Lot* lay with his daughters, this was incest in the highest degree, because it was contrary to *Ius naturale*, the morall positive law; but when *Amram* married *Iochabed* [*Dodatho*] his fathers sister, *Exod.* 6. 20. This was not against the morall positiue, or naturall part of the law, because it was not in the right line, but in the collaterall, although in the neerest degree it was against the divine positive law; and that the Church

Morale positivum, divinum positivum.

דודתו *Amita.*

It should not be translated *Patruelis*, cozin-german, but his fathers sister, see *Num.* 26.59.

Church might be repleniſhed with people, God overſaw this ſort of mariage at the firſt, but God doth more here, he commanded the brother to raiſe up ſeed to his brother. Firſt, this is not *contra primarium jus naturæ*, the moral poſitiue part of the law, becauſe it was not in the right line. Secondly, it is an exception from *ſeccudarium jus naturæ*, the divine poſitive part of the law, for when God commanded to doe this, he willed them not to doe this to ſatisfie luſt (for that were againſt *primarium jus naturæ*, the morall poſitive law) but onely that the elder brother might be a type of Ieſus Chriſt, who ſhould never want a ſeede in the Church.

This Commandment was not againſt the morall poſitive Law.

If he dye having no children. In the originall it is, *having no ſeede.* Υἱὸς ſhould not be tranſlated ſonnes here for daughters ſucceeded likewiſe to the inheritance when the fathers had no ſonnes, therefore it ſhould be tranſlated, *having no children*, which comprehendeth both the males and femals, the women raiſed up ſeed to their parents as well as the males, marrying within their owne tribe, therefore that ſaying in the *Talmud* was not true, *qui maſculam prolem non habuit, etſi filias habuerit plurimas, in eo genus eſt conſummatum.* he that hath not a man child although he haue many daughters, his kinred or name endeth in him.

The women raiſed up ſeed to their parents.

His brother ſhal marry his wife, and raiſe up ſeed to him. What brother had this priveledge? onely he that was the eldeſt brother, and therfore, *Deut.* 25. 5. *If brethren dwell together, and one of them dye, one of them*, that is, the eldeſt of them, *Gen.* 1. 5. *and the evening, and the morning were one day*, that is, the firſt day, this is, *cardinalis numerus pro ordinali*, if the third brother had raiſed up ſeed to the ſecond brother, then it had bin inceſt.

The eldeſt brother was bound to raiſe up ſeed.

Numerus Cardinalis pro ordinali.

He that was the firſt born in *Iſrael*, he was bound to do three things to his brethren and kinſmen, firſt he was bound to revenge his blood, there was *vindex ſanguinis.*

What things the firſt borne did to the reſt.

Secondly, he was *Goel*, and redeemed the morgaged lands of his nere kinsman, and thirdly, it was he that delivered him out of prison; all these three hee was bound to doe to him, *jure propinquitatis*, because hee was his neereſt kinsman.

What things due to the eldeſt brother.

There were three things againe which were due to him; Firſt, hee had a double portion of his fathers goods: Secondly, he had the whole inheritance; and thirdly, if he dyed without children, his brother was to raiſe up ſeed unto him.

Chriſt our *Goel* revengeth our blood upon his enemies.

Now let vs apply theſe to Chriſt; Firſt, Chriſt is our *Goel* or *vindex ſanguinis*, the revenger of our blood upon that red Dragon who thirſteth for the blood of man, and upon all the enemies who thirſt for the blood of his children; the revenger of blood or *Goel. Deut.* 19. 6, when he purſued the killer, his heart waxeth hote in the purſuite; Ieſus Chriſt our *Goel*, when hee doth ſee the blood of the Saints ſhed, his heart waxeth hote, and he furbiſheth the ſword, to make it drunke with the blood of his enemies, *Iere.* 51.35. *The violence done to me, to my fleſh, be upon thee Babylon, ſhal Sion ſay & my blood be upon the Caldeans, ſhall Ieruſalem ſay*; now marke what is ſaid in the chapter preceding, *Iere.* 50 34. Thy *Goel* or *redeemer is ſtrong, and I will pleade thy cauſe.* See how the revenger of the blood makes *Babylon*, and *Chaldea* anſwer for all: *Iob* ſaith, *Cap.* 17. *My teares aſcend before the Lord*, Teares naturally deſcend, but as the Sunne drawes up the exhalations, and they fall downe againe; ſo the wrongs that are done to the Saints, they come up before their *Goel*, and then fall downe againe upon the enemies heads, they ſhall anſwer for all the blood-ſhed from *Abel* to *Zachary*, and all this innocent blood which is ſhed now, the Lord will require it at their hand.

How teares are ſaid to aſcend.

Secondly, he redeemed the morgaged land. *Ruth.*

4.4.

4.4. and *Ier.*32.7. when *Hanameel* the sonne of *Shallum*, had morgaged his field that was in *Anathoth*, the right of redemption belonged to *Ieremiah*, as being cozen german to *Hanameel*. We have morgaged the Inheritance of heaven, but Iesus Christ who is flesh of our flesh, and bone of our bones, hath redeemed it to vs againe.

The third thing which the *Goel* did to his kinsman, he redeemed him out of prison: so we being condemned to everlasting prison, *Zach.*9.11. our *Goel* hath redeemed us,

The *Goel* redeemed his kinsman out of prison.

Quest.

It may be asked why our *Goel* should give any price for our redemption, seeing we were sold freely without any money, *Esay.*50.1. for according to the Law of Redemption, the Redeemer should pay no more than was paid.

Answ.

How we are said to be redeemed freely.

The devill, death, and sinne our enemies to whom we were slaves, gave nothing for us, they held us as tyrants and iniust possessors, wherefore when we were redeemed without mony, we were redeemed freely, both in respect of our selves who paid nothing, and also in respect of the Devill, Sinne, and Death, we are redeemed freely, for nothing was paid to them, because they gave nothing for us, but because we are sold from the Lord, who was our right owner, the price behoved to be paid to him, and so 1 *Pet.*1.18. *Wee are not redeemed with corruptible gold or silver, but with his precious blood.*

He that is our redeemer then, first, he is our neere kinsman, and hath priviledge to redeeme us; next hee hath taken the prey from the iniust possessor; thirdly, he payed no ransome to him, Lastly, the ransome that our *Goel* paid for our Redemption was his owne blood, *Sanguis est redemptionis jus, & redemptionis pretium*, It is both the right of redemption, and the price of redemption,

demption, *Ephes.* 1. 7. *In whom wee have redemption through his blood.*

Thou that art redeemed, rejoyce in thy liberty; secondly, take not that yoke of servitude againe upon thee; thirdly, shew thy selfe a servant of obedience to righteousnesse.

The priviledges which the first borne had done to him, were three; first he had the double portion of his fathers goods; annd secondly, all the inheritance; and thirdly, his brother was bound to raise up seed vnto him.

The difference betwixt Christ and other elder brothers.

So Iesus Christ our eldest brother hath gifts aboue his brethren, and anoynted aboue his fellowes; therefore the whole inheritance belongeth unto him; but this is the difference betwixt our eldest brother, and other elder brethren; here the eldest brother getteth all the inheritance, and the rest are excluded: but our eldest brother Iesus Christ secludes not us from the inheritance, but makes us *coheires with himselfe, Rom.* 8. We vse to say of our friends, that we can see them need; but we will not see them bleed, but Iesus Christ our neerest kinsman, he will neither see us need, nor bleed, but revenges our blood, and prepareth a kingdome for us.

The second thing which was done to the eldest brother, was this, if he dyed without children, then his brother was bound to raise up seed to him, and the children which his brother begot, were not called his children, but his eldest brothers, *Ruth.* 4. and if he refused to doe this duty to his eldest brother, then they spat in his face, and pulled off his shooe, and he was called *discalceatus in Israele*, that is, lost his possession in *Israel.*

Now let us come to the application of this ceremony, who is the eldest brother here; Christ, who are the second

second brothers that are bound to raise up seed unto him? the Preachers.

Christ shall never want a seed in his Church till the Worlds end, *Psal.*72.5. *They shall feare thee as long as the sunne, and the moone endureth, throughout all generations.* Secondly, CHRIST promiseth to be with his Church to the end of the world, then his seed shall endure to the end of the world. Thirdly, the covenant made with this seed shall endure for ever, *Hos.*2.19. Therefore this seed must endure for ever. Fourthly, the seales of the covenant and the people within the covenant must endure for ever, 1 *Cor.*11.26. *Yee shew the Lords death till hee come againe.* Fiftly, see what an expresse promise our elder brother hath, that hee shall never want a seed, *Psal.*72.17. [*ijnnon*] *filiabitur nomen ejus*, the *Seventy* translate it διαμένει, *permanebit*, he shall not want a posterity to continue his name for ever; when *Rezin* King of *Syria*, and *Pekah* King of *Israel* came against *Ieruſalem* to besiege it, *Esay* 7. *Achaz* trembled and feared exceedingly, that the two Kings should sacke the City and waste all; but what doeth the Lord to confirme *Achaz?* he causeth *Esay* the Prophet to bring forth his young sonne in his hand, *Shear-jashub*, which signified, *the rest shall returne*, and that there shall bee a remnant seed left still in *Iuda*, *Esay* 2.9, Who shall be saved in the midst of all their desolations, 2 *Chron.*28. so when we see the Church like to be made havocke of, let us looke up to God the Father, bringing out his Sonne Iesus Christ, *Shear-jashub*, to confirme us against the strength and power of the great Kings of the world, *Pekah* and *Rezin*, that there shall alwayes bee a seed, and a remnant left, for the Lord, and that the gates of hell shall not prevaile against his Church: when *Er* was dead, *Onan* was bound to raise up seed unto him, and when *Onan* refused, then *Shelah*

Christ shall never want a seed in the Church.

יִנָּתֵן *filiabitur nomen ejus vel soboleſcet nomen ejus.*

שְׁאָרִישׁוּב *reliquum revertetur.*

was bound to performe this duty, so there shall bee some still to performe this duty to their elder Brother Christ.

A Minister should not seeke his owne praise.

The second brother raised up seed to the eldest brother, but the children were called the eldest brothers children. Hence wee learne; that a faithfull pastor should not seeke his owne praise but the honour of his eldest Brother Christ; if he seeke his owne praise, then he begetteth but children to himselfe; when *Ioab* besieged *Rabba*, and was ready to take it, hee sent unto *David*, saying, come thou and take it, lest the victory be attributed to me; so should all faithfull Preachers be exceeding carefull, that whatsoever they doe, the praise may belong to their elder brother; Preachers are but the Bridegroomes friends, they should not sue for themselves but for the Bridegroome: when *Sampson* sent one to be spokesman for a wife to him, *Iudg.* 14.20. this spokesman tooke the woman to himselfe; hee is not a faithfull spokesman that sues for himselfe, the Preachers are but the children of the wedding, or the Bridegroomes friends, νυμφαγωγοι, or παρανύμφοι, that should be our highest credit, 2 *Cor.* 4.5. I doe not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake; and let us be content with *Iohn* the Baptist to decrease, that Christ may encrease, and labour to exalt wisedome, and shee will exalt thee, *Prov.* 4.8. the onely way for a Minister to get credit, is to seeke the credit of his Master; but there are too many like the Pharises, who did all, that they might bee seene of men, and in effect they say as *Iehu* said, come and see how zealous I am for the Lord of hoasts, 2 *King.* 10.16. where a man might see as it were through a hole of his coate, pride peeping out, and hee seeking his owne praise, and not the Lords honour. Let us not be like *Onan* who knowing that the seed should not bee his,

refused

refused to raise it up to his eldest brother.

If the second brother raised not up seed to his eldest brother, then they spit in his face.

The greatest credit to a Preacher is to beget children to his eldest brother, the Lord Iesus Christ, this was *Pauls* glory, this shall be their Crowne and glory in the day of the Lord; the Lord likes not these barren Eunuches in the Church who beget not children unto him. It was a great credit for *Abdon*, *Iud.* 12.14. *To have fourty sonnes, and thirty Nephewes, that rode on threescore and ten Asse-Colts*, but what credit shall it be for a Preacher to have so many sonnes, and daughters begotten to the Lord riding in Chariots of triumph to Glory? when they can say, behold me, *And the Children which the Lord hath given me*, *Esay* 8.18. When a Preacher hath begotten many sonnes to himselfe, and built up his owne house, this shall never bee reckoned upon his score; but what children hast thou begotten unto me, will the Lord say; as Arrowes are in the hand of a mighty man, so are the children to the fathers, *Happy is the man that hath his quiver full of them, they shall not be ashamed, but plead with the enemies in the gate*, *Psal.* 127.5. The Lord objected to the Iewes by *Haggai*, *Cap.* 1.4. *Is it time for you, to dwell in your seiled houses, and this house lye waste?* So the Lord may justly object to many of us that we build our owne houses, but suffer the house of the Lord to lye waste, it was an opprobry in *Israel*, when a man or a woman wanted children, *scribe hunc sine liberis*, *Ier.* 22.30. and therefore they said when they had children, *deus abstulit opprobrium meum*, *Luc.* 1.25. *The Lord hath taken away my opprobry*; the Lord take away that opprobry and shame from the ministry, that they stand not up as barren and unfruitfull Eunuches in the day of the Lord.

How shall we judge, who is a profitable Preacher? *Quest.*

Not

Answ.

Cura { *Officij.* / *eventus.*

How the faithfulnesse of the Preacher is to be measured.

Not by the event, but by his diligence: *Esay* was a good Preacher, and yet his ministry for the most part was to make fat the hearts of the people; & he said, *I have spent my strength in vain, Esay* 49.4. so *Ier.* 6.25. was an excellent Preacher; yet he said, *The bellows are burnt, the Lead is consumed, and the Founder melteth in vain*, and Christ himselfe converted not so many as *Peter* did; There is *cura officij* the care of the duty, and *cura eventus* the care of the event & issue, we must measure a faithfull Pastor, *per curam officij*, and not *eventus*: his *cura officij*, is this, *noscere statum gregis tui, Prov.* 27.23. *To know his sheepe by their names, Ioh.* 10. Secondly, to feed them diligently, to go out & in before them, to lead them to the wholsome pastures, & to sow his seed faithfully & then he may lye down & sleep, & then it grows up day and night, and he cannot tell; this *cura eventus* the care of the event belongs not to him. Lastly, he should be grieved when hee sees the people hard-hearted, and will not be converted.

Three sorts of Preachers.

There are three sorts of Preachers; First, those who give a good account of good sheepe, who can say with *Esay* 8.18. *Here am I, and the children that thou hast given me.* Secondly, those who give a good account of bad sheep, he is free of their blood, *curavimus Babylonem, & noluit sanari*, we would have healed *Babylon*, but she is not healed, *Ier.* 51.9. this faithfull Preacher shall not want his reward with God, although hee hath not converted many, and *Augustine* shews the matter by this comparison; two men come into a Barbers shop to be washed, the Blackamore and another man, the Barber washes the other man and makes him whiter, he washes the Blackamore and makes him blacker, yet the Barber will be payed for both, because hee hath taken equall paines upon both; so shall the good Preacher get his reward, although he make not the Blackamore looke the whiter. A Minister shall not be like *Iacob* in the day

of

of his reckoning, for *Iacob* made good to *Laban*, that which was torne by the wilde beaſte, *Gen.*31.39. but a Miniſter ſhall not make good that which is loſt, if it be not loſt thorow his negligence, it ſhall ſuffice if he can ſhew the skin and the marke to the Lord, and if he have ſuſtained the heat of the day, & the cold of the night, as *Iacob* did, that is all that the Lord requires from him.

The third ſort is, he that gives a bad account of bad ſheepe, when the ſheepe periſheth, through his negligence; then the Lord ſhall require their blood at his hands.

Queſt. Whether ſhould a Miniſter be grieved, when hee ſeeth his Miniſtry unprofitable amongſt a people, and that his Miniſtery is like to be the ſavour of death unto them?

Anſw. No queſtion he ſhould be grieved; *Ieremie* wiſhed that *his head might be a fountaine of teares*, *Ier.*9.1. That he might weepe for that people, and Chriſt himſelfe wept over *Ieruſalem*, *Mat.*23.37.

Obiect. But Chriſt himſelfe (ye will ſay) gave thankes to God his Father, *That he had hid theſe things from the wiſe of the world and revealed them unto babes*, *Matth.*11.23. and the Angell ſang praiſe, when *Eſay* made fat the hearts of the people, *Eſay* 6.

Anſw. Chriſt is conſidered two wayes; Firſt, as he was the Miniſter of Circumciſion; ſecondly, as Mediatour; Chriſt, as he was the Miniſter of Circumciſion, and ſent to teach the Iewes; no doubt it was a great griefe to him when he ſaw them hard-hearted, that they would not beleeve; but againe, if ye will conſider him as Mediatour, looking up to Gods wiſedome and decree, hee giveth God praiſe for paſſing by ſome, and chuſing others; *Paul* looking to his charge, he wiſhed the Iewes to be ſaved, but when he looketh up to Gods will, in a ſecond conſideration, then his preaching was to

Chriſt conſidered as the Miniſter of circumciſion and as Mediator.

Simile.

to make fat the hearts of that people, as was the preaching of *Esay*, he resteth in this; and hee rejoyceth that God is glorified. Although the spheares have their owne motions in particular, yet they all follow the motion of the first mover: So although Christ and *Paul* be sorry at the first for the hardnesse of the Iewes hearts, yet they must follow the motion of the first mover, God himselfe, and rejoyce when he is glorified.

The Angels are uot ordained to be ministring spirits to the wicked.

The Angels sing praise to God for the hardning of the hearts of the wicked, and they are not sad for that; the reason of this is, because they are not ordained to be ministring spirits to such, and therefore it was no griefe to them, to see them condemned, they rejoyce to see the godly converted, because they are committed to their charge; but Ministers have both the good and the bad in their charge, and therefore at the first cannot bee but grieved that they should miscarry, as *Samuel mourned for Saul*. 1 *Sam.*15.35.

The travell of the Minister is not alwayes lost.

But we are to marke, if a Preacher be faithfull, and painfull in his calling, although his Ministery be not effectuall to the conversion of all, yet it shall alwayes serve to the conversion of some. *Esaias* ministery was to make the hearts of that people fat, yet there was a remnant seed left unto him, *Esay* 1.9.

If he refused to raise up seed to his brother, then the woman spit in his face.

Great shame to unprofitable Ministers.

Great shall be the shame and confusion that shall befall unprofitable and wicked Ministers in the day of the Lord, who refused to raise up seed to their eldest brother; Marke but the circumstances of spitting in the face, and ye shall see how great a disgrace it was. First, we use to spit upon a dogge, and not upon a man; Secondly, *Num.*12.4. the Lord saith, *If her father had spit upon her face, would she not have beene ashamed for seven dayes?* Where the Lord compareth *Miriams* leprosie

to

to a father spitting upon his child; so the Lord spit, as it were, upon *Miriam* when he strucke her with leprosie; and *Onkelos* paraphraseth it, *Si increpando increpasset eam pater ejus*, if her father had rebuked her sharply: The woman the weaker Sexe did spit here in the mans face, but what a shame is it for a childe to have his father to spit upon him? Thirdly, the place aggravates the shame, it was in the publike meeting, in the gates of the City, it was a great matter to be praised in the gates of the City, *Prov.* 30.23. The husband when he was well apparelled, sitting among the Elders in the gates of the City, then the wife is praised, this was her greatest credit; so it was the greatest credit of the Father, when he had store of children, then he was not ashamed to plead with his enemies in the gates of the City, *Psal.* 137. therefore to bee put to the publike shame and disgrace in that place, what shame and confusion would that breed. Lastly, that she should spit in his face, the face is the most excellent place in the body, and the most honourable, and not a part of dishonour. The Apostle *Paul* saith, *If a man smite you in the face*, 2 *Cor.* 11.20. If it was a greater shame to be smitten in the face, than any other part of the body, then it is a greater shame to be spit upon the face, than any other part of the body; and if it was such a shame in *Israel* for a woman to spit in a mans face in their solemne and publike meetings, what shame shall it be for Preachers, if the Lord spit in their faces in the sight of Christ and his Angels; and if it was a shame to the daughter when the father did spit in her face, what shame shall it be, if the Lord, who is the father of all, *and of whom all fatherhood is called*, *Eph.* 3.5. if he spit in the face of those who are negligent in their callings? if she was separated out of her fathers sight, for seven dayes, what is it to be separated out of his sight for ever? There is no argument

Spitting in the face a great disgrace.

Great shame to have the father to spit in their faces.

Shame a bridle to an unregenerate man.

argument more forcible to move an unregenerate man to abstaine from sinne, than shame: what saith *Tamar* to *Amnon*? 1 *Sam.*13.13. *And I, whether shall I cause my shame to goe? and as for thee, thou shalt be counted as one of the fooles in Israel. Saul* had rather kill himselfe than fall into the hands of the Philistines, and abide that shame, 1 *Sam.*31. When such doe heare the faithfull Pastors praised in the gates of the City, what griefe wil this breed to them? and when they see those who have converted others shine like starres in the firmament, *Dan.*12.2. And themselves like darke, and blacke clouds, *Iude.*12. What shame shall this be to them?

The naturall brother who refused to raise up seed to his eldest brother, then the woman who complained did spit in his face, but if he was a Cousin German or another kinsman, they did not spit in his face, because he had not such a neere interest, as the naturall brother had to raise up seed; yet the holy Ghost, *Ruth* 4 1. doth not expresse his name, but calleth him, *Pelone almoni*, which implyeth some disgrace, the Lord would not name him here by his name as he did *Boaz*.

פלוני אלמוני

Onan was killed because he refused to raise up seed to his brother *Er*; this *Er* was a wicked man, yet because *Onan* refused to raise up seed to him, the Lord killed him. What will hee doe then to those who refuse to raise up seed to their elder Brother Iesus Christ; who is holy, blamelesse, and worthy of all honour?

The putting on of the shooe a signe of possession.

They pulled off his shooe, this was a signe that he lost his inheritance, for when they tooke possession of the land, they put a shooe upon their foot, and when they lost their inheritance, the shooe was pulled off their foot.

The principall and chiefe regard that a man should have, is that hee lose not his inheritance; a man in *Israel* for necessitie sometime morgaged his inheritance, and

and sometimes by violence put from his inheritance, and sometimes through negligence and slothfulnesse, did suffer bryers and thornes to grow up in his inheritance, but unlesse he had beene a runnagate like *Esau* he never sold his inheritance: looke what regard *Ieremiah* had to that little peece of ground in *Anathoth* which he redeemed from *Hanameel* his Vncles sonne, to secure himselfe in that inheritance, *Ier.*32. First he bought the field, then he weighed the silver, and gave seventeene shekels for it, then he subscribed the evidence and sealed it, and he tooke witnesses, and tooke the double of the evidence of the purchase, both that which was sealed according to the Law and custome, and that which was open; than he gave the evidence of the purchase unto *Baruch*, the sonne of *Nerijah* in the sight of *Hanameel* his uncles sonne, and last hee bids take these evidences, and put them in an earthen vessell, that they might continue there for many dayes; had *Ieremiah* such a care for so small an inheritance? a little plat of ground in *Anathoth*, that cost but seventeene shekels, that he would have the evidence subscribed and sealed before faithfull witnesses, and to have them safely laid up till the peoples returne out of the captivity? shall not we then be carefull of that great inheritance which is not purchased with gold or silver, 1 *Pet.*1. to have the evidence of it sealed, subscribed, and laid up safely in our hearts? *Esau was a profane man and a fornicator, Heb.*12.16. *He sold his birth-right for a messe of pottage*, if Preachers be profane and vile men like *Esau*, they will set their inheritance at a light reckoning, but if they be the children of grace, they will esteeme much of it, as *Naboth* did of his Vineyard: it is the inheritance that our father hath prepared, and his sonne dearely purchast for us, and therfore we should esteeme highly of it, and beware to lose this inheritance that was

What care *Ieremiah* had of his inheritance.

was bought with such a price, lest if wee lose it, the shooe be pulled off our feet, and wee be called *discalceati in Israele.*

Now come to Christs answer to the Sudduces objection.

Yee erre not knowing the Scriptures, nor the power of God, for in the Resurrection men neither marry, nor give in marriage, but are like the Angels of God.

They erre not knowing the Scriptures, nor the power of God, that is, the power of God manifested, and set forth in the Scriptures, the Scriptures teach us that God by his power shall raise these mortall bodies to immortality, and that then we shall be like to the Angels in glory; and all these naturall bonds and societies amongst men and women shall cease, as to marry, and give in marriage, &c.

Yee erre not knowing the Scriptures.

All error proceedeth from ignorance of the Scriptures, therefore Christ biddeth the Iewes, *search the Scriptures, Ioh.*5 32. and the holy Scriptures are able to make us wise unto salvation, 2 *Tim.*3.15. We shall never understand the truth but out of the Scriptures; the Church of Rome is most injurious to the Laickes forbidding them to read the Scriptures, what mervaile is it that they be led into all errors, when they want this light of the Scriptures to direct them; she may be justly compared to a Pirat; a Pirat when hee takes a poore Barke what doth he? First, he taketh the compasse from her. Secondly, the sayles, and thirdly, the Anchor, what becomes of the poore Barke then? she is cast away upon the Rockes; so the Church of Rome first taketh from the people the compasse, that is, the Word of God; Secondly, shee taketh from them πληροφοριαν, (a speech borrowed from a full sayle) forbidding the people assurance of faith, they teach them that

The Church of Rome like a Pirat.

that they should have a morall perswasion of the remission of their sinnes, to hope well that they shall bee saved, but they say it is presumption to be certainely perswaded of the remission of their sinnes; and thus they take away πληροφορίαν, or the full sayle from the people: now when assurance of faith, the full saile is gone, then hope the Anchor (as the Apostle calleth it, *Heb.6.19.*) must be lost also; yee see then the necessity of searching the Scriptures; and if wee would be free of error we must study to know them, and lamentable is their estate, who live in popery, exposed to all danger, because they have not the use of the holy Scriptures.

The miserable estate of those who live in Popery.

Nor the power of God.

There is a twofold power in God, first his absolute power. Secondly, his limited power; his absolute power is this, when he can doe any that implyeth not a contradiction, for that were impotency in God; his limitate power is this, when his will limitateth his power, and his other attributes: God by his absolute power could have destroyed *Sodome* before *Lot* came out of it, but by his limited power, he could not, *Gen.19.22.* because it made more for the glory of God, that *Lot* should be saved, then destroyed with the *Sodomites*; so God by his absolute power might cast away *Peter*, but by his limited power, hee cannot, because it makes more for his mercy to save *Peter*, then to destroy him. Christ by his absolute power could have wrought miracles in *Nazareth*, but by his limited power hee could not, because it made more for his glory, not to worke any amongst that unbeleeving people, *Marke 6.5.* So Christ by his absolute power could have prayed for so many millions of Angels to have delivered him; but by his limited power he could not, because it made more for the glory of his Father, that he should die for

Twofold power in God.

God may doe many things by his absolute power which he cannot doe by his limited power.

the redeeming of his Church, then that he should escape the cursed death of the Crosse; here Christ speaks of that limited power of God, and not of his absolute power.

Yee erre not knowing the Scriptures, nor the power of God.

We should know Gods power out of the Scriptures.

We must learne to know the power of God, onely out of the Scriptures, that power which is attributed to God, and not found in the Scriptures, is not to bee counted Gods power: there is a question betwixt us and the Church of *Rome*, whether the body of Christ can be both in Heaven, and in the Sacrament at once; they alledge the power of God for them, because God by his power can make this body to be really in the Sacrament; but we reply unto them, that *they erre, not knowing the Scriptures and the power of God*; if they could demonstrate to us out of the Scriptures this power, then we would beleeve them; but the Scripture saith, that Iesus Christs body is in the heavens, and must bee contained there till he come to judgement, *Acts 3.21. Whom the heavens must receive untill the times of the restitution of all things.* And therefore this power is but an imaginary power, contrary to the Scriptures of God.

We shall be like the Angels of God, who neither marry nor give in marriage.

There is a good axiome in the Schooles, that *relata extra usum non sunt relata*, relations out of their use, are no relations; a Land-marke, so long as it stands in the field, distinguishing one mans land from another, it is in the relation, but taken out of that place, that relation ceaseth; the bread in the Sacrament is holy bread, so long as it is in the use, but out of this holy use it becommeth common bread againe; those things that were eaten in εἰδωλείῳ, or Idols chappell, were idolatrous in state

state there, and might not be eaten; but when they were sold in the Shambles, they were *extra usum*, out of the use, & *Paul* allowed them to eat of them: so here the woman is the wife to the husband in this life, but in the life to come, this relation ceaseth, *And we shall bee like the Angels of God, who neither marry nor give in marriage.*

We shall be like the Angels of God.

Our condition in the life to come, shall be perfect.

Marke the perfection of our condition and estate in the life to come, above our estate and condition here; our estate and condition here is twofold; either our estate after our fall, or our estate in innocency, we stand in need of many things after our fall, that wee needed not before our fall; after our fall wee have need of cloathes to cover us, of Physick to cure us, of sleep and rest to refresh our wearied bodyes, and a thousand such; before the fall we had need of meat, and we had need of marriage, for man was not to live in Innocency here for ever, and therefore had need of children to succeed him to continue his generation; but in the life to come we shall stand in need of none of these things, whereof we stood in need, either in our first estate in innocency, or after the fall. This Doctrine serveth to reproove *Turkes*, *Iewes*, *Chiliasts*, *Epicures*, and such as imagine the life to come, to be after the condition and estate of this life, that men shall be there in pleasant Gardens, have great Feasts, weare gorgeous apparell, by imagining no higher of heavenly things and estate in the life to come, than of earthly things below here, like unto little children, the highest things that they can imagine of, are sweetnesses, or those things which delight the taste, but we must have transcendent thoughts when we thinke of heaven, those things *which the eye never saw, the eare never heard, nor entred into the heart of man*, are laid up for his children in the life to come, 1 *Cor.* 2. 9. there our meat and our drinke shall bee, to doe the

will of our God; we shall not stand in need of marriage there, because we shall continue for ever. In this life marriage is necessary to continue our kind, because wee are mortall here, wee live in our mothers belly, this is our first mansion; wee live in the world, this is our second mansion; wee live in heaven, that is our third mansion. If it were possible that a child could imagine or thinke any thing in his mothers belly, and should conceive the estate of the perfectest man upon earth, when he is lying in his mothers belly, wallowing in his blood, breathing by the Navell, were not this a false and base imagination? a thousand times greater difference is there betwixt our estate here, and our condition in the life to come; therefore to measure the life to come by our condition here, is great folly.

We have three mansions.

We shall be like the Angels of God.

Here the Iesuites fall into the commendation of single life, that it is Angelicall; but they distinguish not our condition in this life, and our estate in the life to come; this single life shall make us like the Angels, but in this life it makes us not to resemble the Angels, for men here marry and give in marriage, they marry here for the continuance of their kind, which they need not in the life to come; they marry here for the avoyding of Lust, and fornication; but in the life to come, they shall not be subject to this; and therefore need no marriage.

Great difference betwixt our condition in this life, & our estate in the life to come.

Wee shall bee like the Angels of God.

The creatures which are most perfect, are the Angels; and the perfection of man is to imitate them; the Angels are described by the Prophet, *Ezek.* 1. with the face of a man, with the Creast of a Lyon, with the wings of the Eagle, and the foot of the Oxe. First, with the face of a man, to signifie their understanding, for of all visible creatures man is the most understanding.

How the Angels are described, cap. 1.

Secondly,

Secondly, they are described with the Crest of a Lyon for their strength. Thirdly, with the wings of the Eagle for their swiftnesse; and lastly with the foote of the Oxe, for their obedience, would ye then describe an Angell? He is a creature most wise, most strong, most swift and nimble, and most obedient, and yee have the proofe of this, first of their wisedome; the woman of *Tekoah* said to *David*, *And my Lord is wise, according to the wisedome of an Angell of God*, 2. *Sam.* 14. 26. And for their strength, ye see how one Angell killed an hundreth fourescore, and five thousand in one night in *Senachribs* host, 2 *King.* 19. 35; and for their swiftnesse ye have example in the Angell, who in one night killed all the first borne in *Egypt*. *Exod.* 12. 29. and for their obedience, they are so ready to obey the Lord, that they are made a patterne and example to us, *Matth.* 6. 10. *Thy will be done in earth, as it is in heaven*, Wee should doe his will upon earth as they doe it in the heavens, that is, most willingly.

An Angell, what?

And now to make use of this for the Ministery, the Ministers are called the Angels of the Lord, *Reve.* 3. because they should resemble most the Angels.

First, *The Angels behold the Face of God continually*, *Matth.* 18. 10. and they desire with stretched out neckes to behold the mystery of the incarnation, 1 *Pet.* 1. 12.

If they desire to see the face of God in his Word as the Angels doe see his face in glory, and haue an earnest desire to understand the mysteries of salvation, then they are like the Angels, and may bee called Angels.

Secondly, they are the Angels of God, because they cary the message of the Lord, and therefore they should speake nothing, but the Lords message unto the people, *Hag.* 1. 13. *Then spake Haggai the Lords messenger in the Lords message unto the people.*

Thirdly, the good Angels keepe the Saints in all their wayes, *Psal.*91.12. *For hee shall give his Angels charge over thee, to keepe thee in all thy wayes, lest thou dash thy foot against a stone.* So should Ministers keepe the people committed to their charge; they should beware to cast in offences, either by erronious Doctrine, or scandalous living to offend the weake, that they dash not their foot against them.

Fourthly, The Angels doe separate the good fish from the bad, *And sever the wicked from amongst the just*, *Math.*13.49. So should Ministers strive to separate notorious vile sinners from amongst the righteous and then they shall resemble the Angels, yea they shall become the Lords mouth in so doing, *Ier.*15.19. *If thou take forth the pretious from the vile, thou shalt be as my mouth.*

Lastly, the Angels are the Ministers fellow-labourers, *Rev.*19.10. for as it is the Ministers dutie to convert soules, which is a great worke, so the Angels take most delight in this worke, *Luk.*15.10. the Angels rejoyce at the conversion of a sinner, no marvaile then that the Ministers be called *Angels* and *Ambassadours*, and Gods *owne officers*, in a more particular manner than any other calling, and for that their service is so like, their names are common one to another, Angels are called Ministers, and Ministers are called Angels.

Of

Of Satans accusation of *Ioshua* the High-Priest.

Zach.3.1. And he shewed me Ioshua the High-priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him, &c.

IN this Chapter are set downe the benefits which God bestowed upon the Church, after she returned from the captivity; and first what he did for *Ioshua* the High priest, as a type, to *Vers.*8. Secondly, what he did for the Church, in the three last verses.

In the type againe these things are to be considered; First, how Christ our Advocate taketh the defence of *Ioshua* against Satan, *Vers.*1. and then how he pardoneth him of his sinnes, and sanctifieth him, *vers.*3 4.5. and lastly, the promise which Christ, the Angell of the covenant, maketh unto him, if he walke in his wayes, *Vers.*6.7.8.

The accuser is Satan, the accused is *Ioshua*, and the defender is Christ.

Satan, the accuser is described by his name, hee is called Satan, that is, *qui intestino odio prosequitur*, who hath a deadly hatred against the sonnes of men; the place where he stood when he accused, was at *Ioshua's* right hand, for it was the manner of the accusers amongst the Iewes, to stand at the right hand of the party accused, when they did accuse, *Psal.*109.6. *Let Satan stand at his right hand, and when he shall be judged, let him be condemned.* The thing which he accused him of

שטן *Satan, Adversarius saluti hominum a* שטן *adversari, odio habere.*

The accuser stood at the right hand of the party accused.

was becauſe hee ſtood in filthy apparell before the Lord.

The opinion of Hierome concerning Ioſhua.

Hierome is of this mind, that *Ioſhua* the High prieſt married a ſtrange woman contrary to the Commandement of the Lord, as the reſt of the Iewes did, *Ezr.* 10. 18. And he holdeth that Satan did accuſe him juſtly here, becauſe he had married a ſtranger as well as the reſt, but we are rather to incline to *Ionathan* the Paraphraſt in this, who Pharaphraſeth it thus, *Filios habebat qui duxerant uxores non convenientes ſacerdotio, hoc eſt, alienigenas, ipſe verò non corripiebat eos*, that is, hee had ſonnes who married wives who were not lawfull for the Prieſts to marry, and yet he reproved not them, this may ſeeme rather to be the cauſe for which he was blamed, as we may ſee, *Eſra* 10. 18. *And amongſt the ſonnes of the Prieſts, there were ſome that had taken ſtrange wives, namely of the ſonnes of Ioſhua the ſonne of Iozedek*, and it was for this that his prieſtly Garments were ſtained.

And he ſhewed me Ioſhua.

Foure things are to be conſidered in this name *Ioſhua*. Firſt, that *Ioſhua* was called *Hoſhea*, and *Moſes* changed this name, and called him *Iehoſhua*, and the Greekes called him Ieſus, *Act.* 7. 45.

The opinion of the Iewes concerning the change of *Ioſhuas* name.

The Iewes ſay that the letter [*jod*]' was taken from the name *Iehova*, and was put to *Hoſhea*, and then he was called *Ioſhua*, as the letter [*he*]ה was taken from *Iehova*, and put to *Abram*, and then he was called *Abraham*, but if this their obſervation were true, then it ſhould follow, that when the Lord tooke the letter [*jod*]' from a name, that it ſhould be for the diſgrace of the perſon, as *Sarai*, the Lord changed her name, and called her *Sarah*; this change was for the credit of *Sarah* and yet [*jod*]' was taken from it, before ſhe was, *my princeſſe*, but now ſhe is *a princeſſe* ſimply; when *Davids* inceſtuous

incestuous sonne *Amnon* was called *Amminon*, 2 *Sam.* 13.2. Was the letter [*jod*] added for his credit? No, but the reason why this name was changed was this, to signifie the authority which the Lord had over him; for the imposition of new names signifieth authority in him that imposeth, as *Ioseph's* name was changed by the King of *Egypt*, and he was called *Zaphnath-paaneah*, *Gen.*42.45. So *Eliakim's* name was changed by *Pharao Neco*, & he was called *Iehojakim*, so *Ananias*, *Misael* and *Hazarias* their names were changed in *Babel*, so *Simon's* name was changed into *Peter*; *Iacobs* name was changed into *Israel*; So this name *Hoshea* was changed into *Ioshua*, *Num.*13.16. and *Rev.*2.17. *To him that overcommeth I will give a new name.*

אמנון

אמינון

To impose or change a name, a signe of authority.

Secondly, *Moses* gave him this name by the Spirit of God, either foreseeing that he should be his successor, and save the people from their enemies the *Canaanites*, or praying for him that the Lord would save him from the wicked spyes as *Salo. Iarchi* saith.

Thirdly, the *Seventy* translate this name *Ioshua* alwayes Iesus.

Quest. Whether may this name Iesus be given to any in the Church now, as *Coloss.*4.11. *Salute Iesus which is called Iustus.*

Answ. This name *Ioshua* contracted into *Iesus* by the Greeks, was an usuall name amongst the Iewes; but now when it is appropriated to *Iesus*, none may bee called Iesus but Christ himselfe; for he both preserveth alive and giveth life: the Hebrewes take *vivificare, vel in vita conservare, vel vitæ restituere*, *Num.*22.33. so *Num* 31.15. *Num vivificastis omnem fœminam have yee kept the women alive?* so *Luk.*13.34. *Ioshua* might have done this, but *vivificare* is *vitæ restituere*, to restore to life againe, and this *Ioshua* could not do, but Iesus who quickeneth the dead, and restoreth them to life againe, 1 *Cor.*15.22.

And

And Satan standing at his right hand.

How to understand the situation at the right hand.

The right hand was the chiefe place; for the understanding of this situation amongst the Iewes, marke first, when three are going together or sitting together; hee that is in the middle place is in the chiefe place; he that standeth upon his right hand, is the second place; and he that standeth on his left hand is in the third place; and in this sense we are to understand these places, *Hee shall set the sheepe at his right hand, and the goates at his left hand*, *Matth.*25 33. Christ is in the highest place, the sheepe in the second place, and the goates in the third; so the mother of *Zebedees* children; *Matth.*20.21. desired that one of her sonnes might stand at Christs right hand, and another at his left hand; Christ is in the highest place, hee that stands at his right hand in the second place; and he that stands at the left hand, is in the third place.

Secondly, when the most eminent person sitteth, he that sitteth at his right hand, is in the second place, Example, *Salomon* sate upon a throne, and his mother at his right hand, 1 *King.*2.19. *Salomon* was in the first place, and his mother at the second. So Christ sitteth at the right hand of the Father, that is, in the second place next to the Father, for we cannot imagine that Christ as mediator sits above his father.

The right hand is the more excellent, being compared with the left.

Thirdly, when the two hands are compared together, then the right hand is the more excellent, and so *Paul* saith, *They gave unto us the right hand of fellowship*, *Galat.*2,9. So *Benjamin* is called the sonne of the right hand, and *Salomon*, *Eccles.*10.2. saith, that the wise mans heart is in his right side, and the fooles in his left side; the reason why the fooles heart is said to be in his left side is, because the blood for the most part falleth to the left side, and so the heart that is dull is said to be in the left side; but the spirits againe ascend

How the wise mans heart is said to be in his right side.

from

from the left side to the right, and so the wise mans heart is said to be in his right side, because he hath more understanding. So in pleading before the judges the accused stood at the left hand of the accuser, as Satan stood at the right hand of *Ioshua*, but if the accused prevailed in judgement, and the accuser succumbed then he was shifted from the right hand to the left hand then he was said to lose his cause.

The left hand put first for protection.

But when the Scripture speakes of protection, it putteth the left hand first, *Psal.16.8. Because he is at my right hand, I shall not be moved.* Then *David* stood at his left hand. So *Psal.129.5. The Lord is thy defence at thy right hand.* So when *Iob* prayeth, *Iob* 17.3. *Pone me juxta te, set me by thee*, that is, at thy left hand, that thou mayest defend me with thy right hand.

Ambulare introrsum extrorsum quod.

Lastly, when the heart and the hand are compared together, then the left hand is the chiefe hand, therefore the Iewes wore their Phylacteries upon their left arme, because it was nearest their heart; and so the Latines, say of him that went at the left hand, *ambulare introrsum*, because that hand was neareſt the heart, and of him that goeth at the right hand, they say of him, *ambulare extrorsum*, and we use to say when we giue a man the left hand, we giue him the hand that is neareſt the heart.

Standing at his right hand.

Stand taken diversly Stare *pro orare.*

To *stand*, in the Scriptures, is either to pray, as *Abraham* is said to stand before the Lord, that is, to pray, and the *Publican stood a farre off*, that is, *prayed.* So *Iere.* 18. 20. *Remember that I stood before thee to speake for them, and to turne away thy wrath from them*; and the *Hebrewes* say, *Sine stationibus non subsisteret mundus*, that is, without prayers the world could not endure, because they stood when they prayed.

Secondly, to stand signifies to serve, *Pr. Seest thou a ser-*

Stare pro ser vire.

a servant diligent in his businesse, this man shall stand before Kings, that is, serve, *Psal.* 135. 2. *Ye who stand in the Courts of the Lord*, that is, who serve.

Sare pro judicare.

Thirdly, to stand in the Scripture, is to stand to be iudged before a Iudge; as *Exod.* 17. 14. *Why doth the people stand all the day long*, So amongst the Latines, *Stare in judicio, & cadere causa*, *Psal.* 1. 5. *Impij non stabunt in judicio*, that is, they shall loose their cause, now *Ioshua* stood here praying, *Ioshua* stood here ready to serve, and *Ioshua* stood as accused.

He shewed me Satan standing at the right hand of Ioshua.

Foure cheife combats betwixt God and the Divell.

We may marke foure singular strifes betwixt God and the Divell, about foure singular of the Lords valiant ones.

The first was betweene God and Satan about *Iob. cap.* 1, The second was betwixt *Michael* the Archangel and the Divell, about the body of *Moses*, *Iude.* 9 The third, was betwixt Christ and the Divell about the High-priest *Ioshua* here. The fourth, was betwixt Christ and the Divell, about the faith of *Peter*, *Luc.* 22. 31.

Why God suffered Satan to afflict *Iob.*

In the first strife betwixt God and the Divell, about *Iob*; it might seeme strange that God gave such a way to Satan in this conflict; but if we will consider Gods end in it, we shall see both his wisedome and goodnesse, in it; for God did not expose *Iob* to these trials, that the Divell might swallow him up, but both that he might get the greater glory by this his Champion *Iob*, and that the Church might learne patience by this example; *ye have heard the patience of Iob*, *Iam.* 5. 11. The Lord delighted here to see his champion *Iob* wrestle, and to returne victorious, and to put Satan to the foyle; the Romane Emperours used to keepe Lyons in cages, and they used to cast in condemned persons to them to fight to the death with them; wee read in

God taketh delight to see his children fight with Satan.

Tertullian.

Tertullian how *conclamatum est* they cryed out, *Christiani ad Leones* let the Christians be cast to the Lyons; so the Lord keepeth the Divels in Cages, and brings not out slaves and condemned wretches to fight with them, but his most notable champions whom he knowes will report the Victory, and therefore hee delights to behold this conflict.

The second reason, why the Lord put *Iob* to these hard tryals was for the good of his Church; for even as the Physitians keepe the bodies of the condemned to make anatomies of them for the good of others, so the Lord kept *Iob* for this tryall, for the good of the Church, that they might remember the patience of *Iob*.

A second strife betwixt Christ and Satan about the body of *Moses*.

The second great strife was betwixt *Michael* the Archangell and the Divell, *about the body of Moses, Iude* 9. It is strange to see how Satan dealeth with *Moses*; when *Moses* was living, nothing but stone him to death; but now when hee is dead, he would make an Idoll of his body, and set it up to bee worshipped; and that which hee could not effectuate by him when hee was living, he goes about to effectuate it now by his dead body. It was a great sinne, first to kill the Prophets, and then to erect Sepulchres to them, *Matth.*23.29. *Woe unto you Scribes and Pharises, hypocrites, because, &c.* but this is a greater sinne first to kill *Moses*, and then after his death to labour to make an Idoll of him; but the Lord had a great respect to *Moses who was faithfull in all his house, Heb.*3.5. when he was living, so now when he was dead hee preserved this his body, and buried it honourably with his owne hands, where the divell knoweth not.

The third strife betwixt CHRIST and the Divell was about *Ioshua* the Highpriest; Satan accuses *Ioshua* for standing before the LORD in soiled apparell, but the Lord takes his defence, putteth Satan to rebuke, putteth

putteth new apparell upon *Ioshua*, and setteth a crowne upon his head.

The fourth strife was about *Peters* faith, Satan sought to winnow *Peter* as wheat, but Christ prayed for *Peters faith, that it should not faile, Luk* 22 31. The divell gave his faith a shrewd blow, and sifted them strangely, when he made him deny his master thrice. But Christ saved him by his intercession.

God will not suffer us to be tempted above our power.

We are to make use of these conflicts, 2 *Cor.* 10.13. *that God will not suffer us to be tempted above that wee are able, but with the temptation will make a way alwayes to escape, that we may b eable to beare it.*

The order of Satans temptations.

Observe the Satans temptations first the order, and then the manner; the Apostle hath an heavenly order, 1 *Cor.* 11.3. God is Christs head, Christ is the mans head, and the man is the womans head, the Divell first he tempted the Woman, the weaker Vessell: Secondly, hee tempted the man, the womans head; Thirdly he tempted Christ here in his type *Ioshua*, and then Christ in proper person, who is the mans head; but hee durst never goe higher to tempt God Christs head. There is nothing contrary to God by his omnipotencie, hee subdueth all things to him, as there is nothing *summè malum* chiefly evill, as God is *summè bonum* chiefly good, for then there should be *duo principia*, as the *Manicheans* held, so the Divel is not absolutely contrary to God, but must be subject unto him, and over-ruled by him.

And if we shall marke the manner of his temptations, we shall see them strange. First, hee intices and setteth forward men to mischiefe, and then he would be their first accuser, like unto *Ioab*, 2 *Sam.* 18.12. when *Absolom* was hanging in an oake tree, one came and told *Ioab* that hee was hanging there, *Ioab* offered the man ten shekles of silver to kill him but what saith the man? he refused, and said, *No, & thou wouldst give me a thousand*

thousand shekels of silver, for the King commanded to spare the young man, and if I should doe so, thou wouldst bee the first man that wouldst set thy selfe against me: for *Ioab* first to perswade the man to kill *Absolom*, and then to bee the first to accuse the man, was not this a shameless accuser? So for the devill first to set men on worke, and then to accuse them, is not this a vile accuser?

The manner of Satans temptations.

Satan is a cruel and a crafty adversary, he is called Satan, *quia intestino odio prosequitur*, because hee pursueth with deadly hatred, and that the red Dragon who thirsts for the blood of the children of men, therefore miserable are those who seeke to him for reliefe in their sickneſſe or distresse, *Exod.* 4. 14. *I am the Lord that healeth thee*: many thinke that there are some gentle sorts of Devels that can doe men no harme, and that are ἀλεξίκακοι, but if they understood Satan's grounded and rooted malice and craft, they would neuer seeke to him.

How Satan dealeth with his owne children, and how with the children of God.

Observe the nature of this false accuser, when he accuseth the child of God, he makes his sinnes appeare more than they are; if *Ioshua*'s cloathes be soyled, hee makes them appeare like the cloathes of the menstruous women; but when he hath to doe with the wicked he makes their sinnes appeare lesse than they are; but God keepeth a contrary course: when he lookes upon the sinnes of his Saints, they seeme lesse to him than they are, *Iere.* 51. 20. *Iacobs iniquity shal be sought for, and shall not be found* and *Rom.* 8. 1, *No condemnation to them which are in Christ*; but when he lookes upon the sinnes of the wicked, he sees them just as they are; when a man lookes in a round glasse, his face seemeth to him lesse than it is; when a man lookes in a hollow glasse, his face seemeth to him more than it is; when a man lookes in a plaine glasse, his face seemeth iust to him as it is. They will never be well decked to whom the Divell

Simile.

Divell holdeth up the glasse; of all men the Divell taketh most notice of the sinnes of the Ministers, and is readiest to lay their sinnes to their owne charge, and to blaze them abroad to others; if there be a hole in their coat, he will say they are ragged; and if their cloathes be soyled, he will say they are naked; he observeth all our infirmities, and watcheth our haltings therefore let us looke well to our wayes.

To resist him.

Satan layes to *Ioshua's* charge the faults of the people, here *Ioshua* represented the whole people, for the Priest under the law bare the sinnes of all the people; but to be partakers of the sins of all the people, as here *Ioshua* was when he did beare with the people that had married strange wives; that is a great sinne.

How a Minister may be guilty of the sinnes of the people.

A Minister may be guilty of the sinnes of the people, sundry wayes; First, of the ignorance of the people, when hee instructs them not; the lippes of the Priest should preserue knowledge. Secondly, he is guilty of the sinnes of the people when he reproveth them not for their sinne, as, *Mal.* 2. 9. *Accepistis facies in lege*, what is that, *Yee have accepted persons in the Law?* that is, when the great men sinned, the Priest durst not reproove them, but was partiall in his reproofes. Thirdly, they are guilty of the sinnes of the people when they scandalize them by their bad life when they cary not the tender, and weake Lambes in their bosomes, or cause them to abort, *For whom Christ hath died*, *Rom.* 14. 15. *Lev.* 4. 3. *in reatum populi*, εἰς τὸν λαὸν ἁμαρτάνειν *to cause the people to trespasse*, 1 *Chro.* 21. 3. *Why wilt thou be a trespasse to Israel?*

How the Minister may be partaker of the sinnes of the people.

And as the Preacher may be an occasion and a stumbling to make the people sinne, so he may be partaker of the sinnes of the people, if hee follow them in their sinnes; we have a notable example of this, *Amos* 2. 11.

The

The Lord forbad expresly the Nazarites to drinke wine, and yet the wicked Iewes came and tempted them to drinke wine, and they to be counted boone companions, did drinke wine with them; and thus they were guilty of the sinnes of the people. But they should have remembred that of *Ierem.* 15.19. *Turne thou not to them, but let them turne to thee,* they bid you drinke wine, will yee drinke it? then yee goe to them; but refuse to drinke it, stand in your place and let them rather come to you; run not in the same excesse of ryot with them.

When *Ioshua's* sonnes married strange wives, this was a staine to his holy garments; so when the sonnes of *Eli* lay with the women that came to the Tabernacle; it made the sacrifice of the Lord to be abhorred, and when the Priests daughter committed whoredome, it was a great disgrace and shame unto him, therefore *Paul* will have a Minister, *To rule well his owne house, having his children in subjection with all gravity,* 1 *Tim.* 3.4. and he giveth the reason why they should have obedient children and his house well ordered, *vers.* 5. *For if a man know not how to rule his owne house, how shall he take care of the Church of God.*

Quest. How shall a Minister know that he is free from the pollution of the people?

Answ. First, if hee be deepely touched with a sense of his owne sinnes, and then of the pollutions of the people, *Esay* 6.5. Woe is me, for I am undone, because I am a man of polluted lips, and *I dwell in the midst of a people of polluted lips*, he that is not touched with a sense of his owne pollutions will never be touched with a sense of the peoples.

Notes for a Minister to know when he is free from the sinnes of his people.

Secondly, he shall know if he be free from the pollutions of the people, if he be grieved for their sinnes, as the soule of just *Lot* was vexed for the uncleane con-

versation of the *Sodomites*. 2 *Pet* 2.7. and if he say with *David*, *woe is me that I sojourne in Mesech, that I dwel in the Tents of Kedar*. *Psal*. 120.5.

Thirdly, when he dwelleth amongst a corrupt people, let him converse little with them, and separate himselfe from them in conversation, or live like a Pelican in the Wildernesse, *Psal*. 102. 6. and when he comes abroad among them, doe as those doe who doe dwell amongst a people, where the sickenesse is, that is, haue his Antidot or Amulet with him, that he be not infected with corruption.

The sacrifice for the Priests sinne was as great as the sacrifice of the whole people.

The Priest was guilty of the peoples sins, and therefore as great a sacrifice was offered for him, as for the whole people; we haue personall sinnes enough to bee charged for, but when we are charged likewise for the sinnes of the people, and be guilty of them, then it will be a feare full reckoning, happy are we if we can say I am free from the blood of this people, *Act*. 20. 26.

The Hebrewes speake of themselves in the plurall number.

And the Lord said to Satan, the Lord rebuke thee, O Satan which may be thus construed, *I will rebuke thee, Satan*, for it is the manner of the Hebrewes to speake of themselves in the third person, as if they were speaking of another, as *Gen*. 4.23. *Heare my voyce yee wiues of Lamech*, that is, my wives, so *Gen*. 19. 24. *The Lord rained from the Lord*, that is from himselfe, so *Esth*. 8 8. *Write unto the Iewes in the Kings name*, that is, in my name, So here, *The Lord rebuke thee, O Satan*, that is, *I will rebuke thee*, Or it may be the speech of the sonne to the father, desiring the father to rebuke him: here he desireth his father to rebuke, and *Mar*. 1. 26. he himselfe rebuketh, for the actions *ad extra* (as they speake in the Schooles) are common to all the three persons; when the father doth rebuke, he rebuketh by the sonne, and by the holy Ghost, and when the sonne doth rebuke, he rebukes from the father, and by the holy Ghost and

Actiones ad extra sunt a patre authoritatiué, a filio verò subauthoritatiué, the father rebukes from himselfe and the sonne from the father.

and when the holy Ghost doth rebuke, hee rebuketh from the Father and from the Sonne.

The Lord rebuke thee, O Satan.

What is meant by rebuke here? the Seventy translates it ἐπιτιμία, it is not a simple rebuke then, but conjoyned with opprobry and shame; the Greeke Fathers afterwards called the censures of the Church, as excommunication, &c. ἐπιτιμίας.

What is meant by rebuke here.

Satan is accursed of God with a last and most fearefull sort of excommunication *Maran atha* or *Shan-atha*, *Dominus venit*, *Iude* 14. the lesser sort of excommunication is used in the Church for the *destruction of the flesh, and saving of the spirit*, 1 *Cor.* 6.5. and *I gave them to Satan, that they may learne not to blaspheme*, 1 *Tim.* 1.20. but this last and fearefull sort of excommunication, is a finall and totall rejection of the party; when one was excommunicate by this first sort of excommunication, he was to be reputed as a Publican, none might eat with him, salute him, or converse with him; what a fearefull thing is it then in these times that Witches should be so familiar with the Divell, salute him as their Master, banquet with him, dance with him, and more than that, to lye with him, *these that are without*, 1 *Cor.* 5.13. what have we to doe with them? the Iewes would not meddle with the Samaritans, because they were Apostates from their Religion, and fearefully excommunicated, they brought 300 Priests, and 300 Trumpets, and 300 Bookes of the Law, and 300 Boyes, and they blew with the Trumpets, and the Levites reading, accursed the *Cuttæans* in the name of *Tetragrammaton*, or *Iehova*, and with the curses both of the Superiour and Inferiour house of judgement, And they said, Cursed is hee that eateth the bread of the *Cuttæan*, hee that eateth the bread of *Cuttæan* or *Samaritan*, is as hee that eateth Swines flesh, and let no *Cuttean*

The manner how they excommunicated the Samaritans.

Drusius ex Tilmident qui sepher tanhuma etiam dicitur.

be a Proselyte in Israel, neither have any part in the Resurrection, these curses they wrote upon tables, and sealed them, and sent them through all Israel, who multiplied also their great *Anathema* or curse upon them: If the *Samaritans* were so execrable to the Iewes, that they would not eate with them, nor salute them that were thus excommunicated, what a fearefull sinne is it then to salute the Divell, to eate with him, who is given over to that last and fearefull curse. They said, *thou art a Samaritan, and hee's a Divel*, *Ioh.*8.48. they hated them as if they had beene Divels, should not then men and women much more hate the divell himselfe, and count his bread execrable.

And the Lord said to Satan, the Lord rebuke thee, O Satan.

Observe that all the defence of the Church against Satan, is onely in Christ, *I have prayed for thee Peter that thy faith might not faile*, *Luk.*22.32. Now that ye may understand this the better, how Christ protecteth his Church, it shall not bee amisse to marke the Epithites that are given to Satan in the Scripture; and then to observe the Epithites given to Christ contrary to these, for defence of his Church.

The Epithites of Christ, and the Epithites of Satan are opposite.

First, the Divell is called *Abaddon*, *Apollyon*, *Rev.*9.11 and *Ashmoderus*, *Tobit* 3.8. A destroyer; but Christ is called *Iesus* a Saviour, *Mat.*1.21. *Thou shalt call his name Iesus, for he shall save his people from their sinnes.*

Secondly, the Divell is called ὁ πονηρὸς, *Thou evill one Mat* 37. But Christ is called *Iesus* the Iust, *Act.*3.14. *He denyed the holy One and the Iust.* So 1 *Ioh.*2.1. *We have an Advocate with the Father, Iesus Christ the Righteous.*

Thirdly the Divell is ἀντίδικος, an adversary, 1 *Pet.*5.8. *Your adversary the Divell like a roaring Lyon, walketh about, seeking whom he may devour*, he ever setteth himselfe,

selfe against us; but Christ is called *Emmanuel, God with us, Matt.* 1.25.

Fourthly, the Divell is called the accuser of the brethren, *Revel.* 12.10. but Christ is our Advocate, 1 *Ioh.* 2.1.

Fiftly, he is called the *Tempter, Mat.* 2.3. but Iesus Christ is called the Comforter, and the consolation of Israel, *Luc.* 21.25. *primogenitus mortis Iob* 18.13. The first-born of death, (as many of the Fathers expound it) but Christ is *principium & primogenitus ex mortuis, the beginning and the first-borne from the dead, Coloss.* 1.18. *Rev.* 1.5. by whom we shall live and rise againe.

Seventhly, the Divell is that roaring Lyon, that seeketh to devour us, 1 *Pet.* 5.8. *but Christ is that Lyon of the Tribe of Iuda, the roote of David who hath prevailed mightily, Revel.* 5.5.

Lastly, the Divell is that Old Serpent who stingeth us to death, but Christ is that Serpent lift up in the Wilderneſſe, that whosoever looketh upon him *and beleeves in him, should not perish, but have everlasting life, Iohn* 3.15.

The Prophet *Zachariah*, saw in a vision foure hornes rising up to molest and trouble the Church, but he saw four Carpenters come to beat downe these hornes, *Zach.* 1.18. This is the comfort of the Church, that there is no tentation that ariseth from Satan to trouble her, but the Lord hath a hammer to beat it downe, *& si venenum in Diabolo, antidotum in Christo*, and if there be poyson in the Divel, there is a remedy for it in Christ.

The Lord rebuke thee, O Satan.

A great sinne to curse the Magistrate.

The Apostle *Iude, vers.* 8. gathereth out of this place and out of the fight betwixt *Michael* the Archangell and the Divell about the body of *Moses*, that men should not revile those who are in authority, *Michael* is God blessed for ever, Satan is a condemned spirit,

yet *Michael* will not raile against him. The Divell is a condemned spirit, and wee are bound to pray against him; but we are bound to pray for Magistrates of whose salvation we hope well, therefore we are not to curse them; the Lord commanded his people to pray for *Nebuchadnezzer* and for *Babylon*, *Ier.* 20.7. and the Apostle willeth them to pray for all that are in Authority, 1 *Tim.* 2.2. yea although they be infidels; *Davids* heart smot him for cutting off the lap of *Sauls* garment, 1 *Sam.* 24.5 and should not their hearts smite them, who raile against Princes, much more for killing of them, the Lord will make the fowles of the heaven to discover this wickednesse, although it be secretly spoken in their chambers, *Eccles.* 10.20.

The Lord rebuke thee, O Satan.

Quest. What if a man should be tempted by Satan appearing in a visible forme, what should he doe? whether should he use arguments out of the Scripture to repell him or not?

Answ. He should doe nothing but turne his face to God, and weepe upon him, and desire that the Lord would rebuke Satan. Christ the Mediator could hold argument with him, because he was God blessed for ever; but never one else could hold stitch with him, *Eva* by reasoning and keeping purpose with him, got the foile.

Object. But ye will say that in spirituall temptations we may reply to him out of the Word; why then may we not reply to him out of the Word, if he should visibly appeare to us?

Answ. The case is not alike, for when the divell tempteth us by inward temptations and suggestions, they are but the messengers of Satan, and they are not so subtile tentations, for they are mixed with our thoughts, and therefore may be the more easily answered; but when he comes in proper person, then his wickednesse

is

is more spirituall, *Galath.* 6. 12. therefore wee should turne to God, and desire the Lord to rebuke him.

What are we to thinke of these Exorcists who take upon them to cast out the devill? *Quest.*

That gift was an extraordinary gift bestowed onely upon the Church in her infancy, and it served not simply for edifying of the body of the Church; the gifts which served simply for the Church were, *Ephes.* 4. 10 11, Apostles, Evangelists, Pastors and Teachers. The Apostle, 1 *Cor.* 12. reckoneth up other gifts which were not simply necessary for the Church, but onely for her infancy; as the gift of healing, the gift of tongues, and this gift of casting out devils; if the Highpriest after the captivity should haue put in two counterfeit stones in the breastplate, and called them *Vrim* and *Thummim*, would not this haue been a falsehood in him, when the gift ceased, to use the signe? so now when there is no such gift in the Church, to use the name, this is but a deceit. *Answ.*

Gifts simply necessary for the Church.

Gifts necessary for the Church in her infancy.

Gifts necessary for the church of two sorts.

First, extraordinary, as Apostles and Evangelists.

Secondly, ordinary, as pastors and teachers; other gifts were onely for the infancy of the Church, the matter may bee cleared by this example; A Prince when he is a child he hath need of a regent, of counsellers, and boyes to play with him; but when the Prince commeth to maturity of age, the Regent ceaseth, and his Play-fellowes, but not his Counsellors; so the Church in her minority had Apostles and Evangelists, as her regents; and shee had these gifts of tongues, healing, and casting out of Divels, as her play-fellowes, these cease now; but Pastors, and Teachers as her counsellers remaine still with her; when Satan is cast out now by Exorcists this is not ἐκβάλλειν, by *Simile.*

force to cast him out, but onely by colluſion, hee goeth out, but he returneth againe.

Even the Lord that hath choſen Ieruſalem rebuke thee, as if he ſhould ſay, I have decreed that *Ieruſalem* ſhall be built, although thou haſt ſet thy ſelfe againſt this, yet thou canſt not hinder it; *Ieruſalem* is taken here, firſt, for the City *Ieruſalem*, and then for the people gathered to that City out of the captivity.

Ieruſalem taken for the City, and for the people in the City.

No counſell can ſtand againſt the counſell of the Lord, ſee what *Gamaleel* ſaid, *Act.* 5.38. if this Counſell be of God, wee cannot hinder it; yee may ſee what ſtrange impediments, were caſt in to hinder the building of the Temple, although it was Gods purpoſe to have it built againe, there was an hundreth and thirteene yeares before it was finiſhed, after the foundation was laid; Firſt, it was hindered by craft, *Wee will build with you*, *Ezra* 3. then by bribes, *They hired counſellers to weaken the hands of the people, and troubled them in building*, *Ezr.* 4.5. Thirdly, by falſe accuſations by letters, *Ezr.* 4 6. Fourthly by force, *Ezr.* 4. 23. Fifly, by the Kings edict, *Ezr.* 4.21. Laſtly, when they could doe no more they hindered them by taunts, and mocking, *if a foxe goe up with his taile, hee will deſtroy this worke*, *Nehem.* 4.3. yet becauſe the Lord had determined to build it, it muſt bee builded, the Counſell of the Lord ſtands ſure for ever, therefore in *Zachary* it is compared to Mountaines of Braſſe, and the gates of hell ſhall not prevaile againſt it.

The Lord hath choſen Ieruſalem, although the Lord made choiſe of *Ieruſalem*, yet this notable vine which he planted degenerated, *Ier.* 2.21. and then he rejected it, and brought great deſolations upon it, *Eſay* 29.1. I will make *Ieruſalem* like *Ariel*; when *Ieruſalem* killed the Prophets, then he ſprinkled it with blood like *Ariel*, the Altar was ſprinkled with blood.

Is not this a brand pluckt out of the fire?

As if the Lord would say, he is new brought out of the captivity, and therefore no marvell though his cloathes be yet soyled.

There are three sorts of wants in the Church, First, wants of necessity; Secondly, occasionall wants Thirdly, contracted wants: wants of necessity are these, when God with-draweth the meanes, that the Church cannot have them, when the people were in the Wilderneſſe, and sacrificed there, they had neither wine nor oyle to joyne to their sacrifice, yet their sacrifice was accepted, because it was a want of necessity: so the High priest in the second Temple hee wanted *Vrim*, and *Thmmim*, and he wanted the holy oyle, therefore he was not called in the second Temple, *Vnctus Iehovæ*, but *vir multarum vestium*, the man with the many cloathes, because he had five ornaments belonging to him, which none of the rest of the Priests had, although he wanted this holy oyle yet he was accepted, and his sacrifice, because this was a want of necessity.

Three sorts of wants in the Church.

Wants of necessity what.

The anointed of the Lord.

Secondly, occasionall wants are these, when men for the time cannot so conveniently have their defects supplyed; as *Num.* 10. *Eleazar* and *Ithamar*, when they should have eaten the sinne offering in the holy place; they forgot to eate it, and suffered it to burne, because they were in such griefe for *Nadab* and *Abihu*; *Aaron* taketh the defence of them in this case, and sayeth such things have befallen me this day, and no marvaile, that both I and my sonnes should have forgotten to eate the sinne offering in the holy place, *Num.* 10. if wee being in our sinne, should have taken upon us to purge the sinnes of the people, *should it have beene accepted in the sight of the Lord?* *Moses* accepteth of this occasionall want, because they were in great griefe it was no mervaile that they forgot to eat it; So they now lately

Occasionall wants what.

ly comming out of the captivity, no mervaile that *Ioshua* was not so handsomely dressed, as hee should have beene, for in their captivities they contracted much corruption, as in *Egypt* they forgot their Circumcision, and that was called *opprobrium Egypti*, *Iosh.*5. Vnder *Antiochus attrahebant præputium*, for feare they drew the skinne of their prepuce that they might not bee knowne to be Iewes, and the Apostle alludes to this, *Circumcisus es? noli attrahere præputium*, is any man called being circumcised? let him not become uncircumcised, 1 *Cor.*7.18. And when they were in *Babylon* they married strange women; and no mervaile that his cloathes were not soiled and foule when he was lately come out of the captivity; a man that is newly risen out of the ague, no mervaile that his colour be not good, and if he be weake and fall, we excuse him.

The Israelites learne corruption in the captivity.

Thirdly, there are contracted wants; and these are not excusable; if a man should drinke untill he were drunke, and then stagger and fall, no man will excuse him, as they doe him who falleth through sickneſſe; the Lord that excuseth *Ioshua* here for his occasionall want, hee will not excuse *Vrijah* the Highpriest when he brings the patterne of the Altar of *Damascus* to *Ierusalem*, 2 *King.*16.11. This is a contracted guile, and not occasionall; when our forefathers came out of popery first, no mervaile that there were great wants amongst them, and that they savoured of the dregges of Rome; but now when we have lived so long out of popery, and yet desire to goe backe againe to *Egypt*, what a shame is that, the Lord will not be beholden to idolatrous *Egypt* to borrow any thing from her? Christ stands here for the occasionall wants of the Highpriest, but not for the contracted wants; our fathers lived in *constituenda ecclesia* in the Church when it was not setled, and we live in *constituta ecclesia* in a setled Church, and

Contracted wants what.

and that which was tolerable in them, may be abomination in us: God accepted of their little knowledge, but he craves a greater measure of knowledge of us, because we live in the sunne-shine of the day.

And he answered and spake to them that stood before him, saying, take away these filthy Garments.

To answers is to begin to speake.

And he answered, that is, he began to speake according to the manner of the Hebrewes, for no speech passed betwixt him and the Angels before.

Thomas marketh well that Christ speaketh after one manner to the Angels, and the Angels speake another way to Christ; for when Christ speakes to them, he is *sicut agens illuminans & revelans*: but when the Angel speakes to Christ, he is *velut passum, admirans, consulens, & accipiens revelationem ab eo.*

And he spake to those that stood before him.

The Angels serve Christ but attend us.

That is, ministred unto him. The Angels are ministering spirits to serve Christ, but they are ministering spirits to attend us, as a Nurse doth her young infant, they attend not Christ to defend and protect him in danger, for hee is their head; they onely Minister to him: therefore when the divell cited the Psalme to Christ, *Cast thy selfe downe, for he hath given his Angels charge to keepe thee*, this place was falsely cited two wayes by Satan. First, he leaveth out *in all thy wayes*, Secondly, hee applyed it falsely to Christ, *they shall keepe thee*, this part onely belonged to *Christus mysticus*, to Christs members, they keepe Christs members in all their wayes, but they keepe not Christ himselfe; Christ hath procured this their ministery to us, and he is that Ladder, upon which they goe up & down to serve us, *Gen.* 28. 12.

Take away the filthy garments from him.

Quest.

It may be asked here, how the Angels could take away *Iosua's* filthy garments; seeing they have no hand in

Answ. God speakes oftentimes after the manner of men.

in our justification or sanctification: Christ the mediator justifieth us, and the holy spirit sanctifieth us.

This is but spoken *humanitùs*, after the manner of men, for as men cause their servants to take away the foule cloathes off the person, which is to be brought before them, and put new apparell upon him, as *Ioseph* was brought before *Pharao*; so doth the Lord speake here after the manner of men.

Some parts of Prophesies and visions are not to be expounded literally.

Those parts of visions and Prophecies which seeme contrary to other parts of Scripture, we are not to expound them literally; but wee are to hold that they were onely done in vision. Example, *Ieremiah* is commanded to carry his girdle to *Babel*, and there to hide it beside *Euphrates*, *Ier.*13.4. these words wee cannot expound them literally, but in vision, for *Ieremiah* was never yet in *Babel*. So we are not to expound the Prophecy literally, when it is contrary to piety, but onely in a vision as when *Hosea* is bidden marry a whore, *Hos.*1.2. This was onely in vision; Thirdly, when they are contrary either to decency and good manners, as when *Ezekiel* is bidden goe naked, and to eate his bread baken with mans dung, *Ezek.*4.12. so wee are not to take this vision literally, that the Angell did any thing in our sanctification or justification. In the parable of the rich glutton he desired that *Abraham* would send *Lazarus*, that he might dip his finger, and put it upon his tongue; in heaven the glorified soules have no fingers as yet, nor in hell the damned have no tongues yet; but because we cannot conceive spirituall things but by bodily things, therefore it is expressed after this manner; *So every knee in heaven and earth shall bow*, *Phil.*2.10. there are no knees in heaven as yet to bow to Christ, but this is spoken to our capacity, for when we would doe homage here below, we bow the knee; so heavenly worship is here figured by earthly gesture.

And

And to him he ſaid, behold I have cauſed thine iniquity to paſſe from thee, and I will cloathe thee with change of rayment.

Pardoning of ſinne here is expreſſed by putting off foule cloathes, and putting on a new garment.

The Lord delights to ſee his Prieſts cloathed in holineſſe, *Pſal.*122.16. and to *put on righteouſneſſe as a garment*, *Iob* 29.14. and the Hebrewes obſerve that *Cohen* a Prieſt, and *Cohan* a Bridgroome come both from one roote, becauſe the prieſt when he commeth before the Lord, ſhould be adorned like the Bridgroome; the Apoſtle ſaith, *That as many as were baptized into Chriſt, have put on Chriſt*; *Galat.*3.27. which is a ſpeech borrowed from the cuſtome uſed in the primitive Church; for thoſe who were *Adulti* or come to age, when they were to be baptized, came to the Church the Sunday before the *Paſcha*, and put upon them white cloathes, therfore the day was called *Dominica in albis*, and they were called *Candidati*; if white cloathes and holineſſe becommeth every Chriſtian, when hee entereth into Chriſtianity, how much more ſhould Preachers ſtudy to put on righteouſneſſe when they enter to this holy calling; but many now dare be bold to come in before the Lord with their ſoyled, and filthy cloathes, as if they had lyen amongſt the pots of *Egypt*.

כֹּהֵן *Sacerdos.*
כֹּהֵן *ſponſus.*

The cuſtome in the Primitive Church, when they baptized thoſe that were come to age.

Secondly, ſome come in, and they have not theſe *mutatorius veſtes*, changed apparell, but they had rather *ſuperindui*, to put on ſome ſhew of holineſſe above, but not to lay aſide their old ſinnes. They make the outſide of the platter cleane, but within it is full of uncleanneſſe, *Matth.*23.25.

Foure ſorts of Garments unbeſeeming a Miniſter.

Thirdly others come in with their garment of Linſey Woolſey before the Lord, ye ſhall not know of what profeſſion they are, like Sceptikes doubting of all things

things, now standing for popery, now for the truth, now broching this heresie, now that.

Fourthly, some come in before the Lord with their woollen cloathes, the Lord by *Ezekiel, cap.* 44. commandeth expressely that the Priests should weare no wooll in the sanctuary but linnen, and out of the sanctuary when they were about their secular affaires no linnen but wooll, and therefore the Iewes proverb was when they saw a worldly minded Priest they said, there goeth the man with the woollen cloathes; Ministers, of all men, should study to have their cloathes cleane, and see that their *garments be not spotted with the flesh, Iud.* 23. It was a great change in *Israel*, when the Nazarits who *were purer then snow, whiter then milke, more ruddy in body then rubies*; when they became *blacker then a coale, Lamen.* 4.7. So now it is a greater change, when Ministers whose Garments should bee pure and holy, shining *as the wings of a dove covered with silver*, and like *her feathers* covered *with yeallow gold*, come in as *though* they *had lien among the pots, Psal.* 68.13. Many now that should come in *Candidati* before the Lord, are fettered and intangled with the affaires of the world, yea that come in *Loadcd with thicke clay, Habak. chap.* 2.6. having greater care to heape up gold then to gather grace to uphold them in the day of their triall, when Satan shall accuse them, for being *cloathed with filthy garments*, as hee did *Ioshua* the Highpriest here.

Great purity required in Ministers.

And I will cloathe thee with change of raiment.

Quest. *Ioshua's* sinnes being pardoned already, how is his sinne pardoned anew againe?

Answ. There is our totall justification, and our partiall justification; *Ioshua* had his totall justification before; but this was his partiall justification; God pardoned him those sinnes which hindered him in his Priestly office: an example,

Iustificatio { totalis / partialis.

ample, not unlike unto this we have, *Esay* 6.7. When the *Seraphim* came with a coale and touched the lippes of *Esay*, this was his partiall justification when he pardoned him those sinnes which hindred him in his calling, *Esay* 6.

Object.

But yee will say; get we not the remission of all our sinnes, *simul & semel?*

Answ.

Although all sinnes both by past and to come are remitted to the child of God in Gods eternall counsaile, yet the sinnes not yet committed, when they are committed; and repented of in our sense and feeling, then they are pardoned when we feele them to be pardoned, *Peccata præterita remittuntur per formalem applicationem* sins past are forgiven by a formall application (as they speake in the Schooles) *futura vero virtualiter tantùm; præterita in seipsis, futura in subjecto vel persona peccante*, but sinnes to come are pardoned virtually only; sinnes past are pardoned in respect of themselves, but sinnes to come are pardoned in respect of the subject, or the person that committeth the sinne.

Whether we get remission of all our sins *simul & semel?*

And I said, let them set a faire crowne upon his head.

God never beginneth a worke but he perfecteth it; this we see in the worke of creation. God rested not untill he had finished all his workes, so in the worke of his providence, *Psal.*65.11 *Thou crowneſt the yeere with thy goodneſſe.* Thirdly, in the worke of redemption, Christ left not off this worke till he said *consummatum est.* Fourthly, in the worke of sanctification, *Phil.*3.6. *He that hath begun a good worke in you will performe it untill the day of Iesus Christ.* The Lord bringeth to perfection every good worke begun in us, he is not like the man in the Gospell; who *began to build a house, but was not able to finish it.*

God never beginneth a worke but that which he perfecteth.

This is a great comfort to the children of God, who find many impediments in the worke of their sanctification;

The comforts of the children of God.

cation; the child of God saith sometimes with *Rebecka*, *Gen.* 25.22. It had been better for me, never to have conceived; he feeleth the flesh striving against the spirit, as *Iacob* and *Esau* in their mothers belly, and sometime he feeleth the messenger of Satan buffeting him, and hanging so fast on, and fettering him by the way, that in his owne sense and feeling, he thinkes this worke will never be finished, but yet he may take heart to him in this, as God brought home *Ioshua* out of the captivity, cloathed him with change of apparell, and lastly, put the crowne upon his head; so shall the Lord finish that good worke which he hath begun in us, *Philip.* 1. 6.

They put a Crowne upon his head.

The difference betwixt the Kings crown and the Priests.

עטרה *corona regis.*

מצנפת *cidaris vel corona sacerdotis Exod.* 28. 4.

The Kings Crowne differed from the Priests crowne; First in name, the Kings Crowne was called, *Gnaterah*, the Priests was called *Mitznephath*; Secondly, in the matter, the Kings Crowne was of pure gold; the Priests was *fascia*, of silke mixed with gold, and it was called *tiara*. Thirdly, they differed in the forme; and lastly, in the use, the Kings Crowne was typicall; and civill also for government in things civill; the Priests was onely typicall. Secondly, the things that were ioyned with the Priests Crowne were more vive types of Christ, then the Kings Crowne was; for his Bells typed Christs propheticall office, his white garments his Priestly office, and the Crowne his Kingly office, he was a more vive representation of Christ, than the King was.

And they put a Crowne upon his head.

Three sorts of crowns

There are three sorts of crownes; first, the crowne of profession, common to all Christians, *Revelat.* 3. 11. *Hold fast that thou hast, let no man take thy Crowne.* Secondly, a ministeriall crown which belongeth to faithfull Pastors, *Phil.* 4. 1. *Therefore my brethren, my joy and*

crowne.

crowne. So 1 *Thess.*2.19. And thirdly, the Crowne of glory, 1 *Pet.*5.4. The crowne of the Pastor, is his people converted by him, *Prov.*17.6. *Childrens children are the crowne of old men*, [*Gnatereth*] *corona*, commeth from [*Gnatar*] *cingere* to compasse, 1 *Sam.*24.23. When *Saul* and his men inviroued *David*, then they are said [*Gnatar*] *cingere*; when the Grandfather hath his childrens children compassing him about, what a crowne is that for him? so a Ministers crowne shall be this, when his people converted by him, stands about him like a crowne; The Priest under the Law in the time of his griefe laid aside his crowne, *Ezek.*24.17. and in time of joy and gladnesse, put it on againe. Many now adayes, may lay aside their crowne, and trample it upon the ground, for griefe that they have been so negligent in their Calling. What joy can a man have when hee remembreth his great negligence in his ministery, and sloth in the Lords businesse? he should not be so negligent if he would alwayes remember that last crowne of glory which the chiefe Shepheard shall give, 1 *Pet.* 5.4. A crowne that fadeth not away. The crownes below here, wherewith men were crowned, were made of grasse, of Lawrell trees, of linnen, of wooll, and the best of them but of gold, which all are fading crownes, but this crowne is ἀμαράντινος στέφανος, an incorruptible and durable crowne that cannot fade nor vanish away.

Simile.

Sothey set a Mitre upon his head, or a crowne upon his head. After that *Ioshua*, by the assistance of the Angell, had resisted Satan, given him the foyle, and had gotten the victory, the Lord in signe of this victory, and to confirme *Ioshua* in the Priesthood, after hee returned from the captivity, setteth a crowne upon his head.

ἀμάραντος, *immarcessibilis, nunquam marcescens; item flos quidam sic dictus quòd non marcescat, sed decerptus asservetur, & cùm cuncti flores defecêre, madefactus aqua, reviviscat, Plinius lib. 2. cap. 11.*

This is a great comfort to all Christians, but chiefly to faithfull Ministers, that although they suffer persecution, be carried, as it were, into captivity, accused by Satan and the wicked in the world, yet if they constantly stand out and resist Satan, and stop the mouthes of those wicked instruments of his, by their good life and holy conversation, they may be assured the Lord will give them a crowne, even the Crowne of life, *Revel.* 2. 10. *Feare none of those things which thou shalt suffer; behold the Divel shall cast some of you into prison, that yee may be tryed, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee a Crowne of life.*

Of

Of the eating of holy things.

Levit.22.10. There shall no stranger eate of the holy thing: a sojourner of the Priest, or an hired servant, shall not eate of the holy thing: But if the Priest buy any soule with his money, he shall eate of it, &c.

THe LORD made a twofold distinction of meates under the Law. First, of cleane and uncleane meates, and that is taken away now; for to *the cleane all things are cleane*, *Titus* 1.15. The *Hebrewes* call that which is uncleane [*Piggul*] a polluted thing, that is, a thing that is eaten after the time; and *Aquila* translateth it ἀπόβλητον, that is, a thing to bee rejected or refused; And the Apostle useth the same word when he is speaking of meates, that *nothing is* ἀπόβλητον, *to be refused, if it be received with thanke-giving*, 1 *Tim.*4.4.

פגול *Abhominatio res abhominanda, propriè dicitur de carne fœtoris & coloris tetri.*

The second distinction of meates was this, some were cleane by the Law, but yet if they were eaten by persons who had no right to eat them, then they were uncleane to them; Thirdly, if they eate them not in the appointed place; and fourthly, if they eat them not in due time.

First, some things the Priests might eate and their sonnes, but not their daughters, *Num.*18.9.

Here we must marke a difference betwixt the legall promises, and the spirituall promises; the legall promise is, the Priests and his sonnes shall eate of it, but not their daughters; but the spirituall promises are made *to them and to their children, and to all that are a farre off*,

even as many as the Lord our God shall cal, Acts chapter 2. verse. 39.

The difference betwixt the legall promises, and Evangelicall promises.

Secondly, the legall promise was made to the Priests and their sonnes, but not to their daughters; but in the spirituall promises there is no difference betwixt *male and female, Galat. 3. 18.*

There were other things that their daughters might eate of, as well as their sonnes, and the servant that was bought with money, or borne in the house, and the Priests daughter who was a Widdow, or divorced, and returned to her father againe, having no children, all these might eate of the lesse holy things, *Lev. 22. 11. 12.*

A difference betwixt the morall and ceremoniall Law.

Observe first a difference betwixt the morall Law and the ceremoniall; the morall Law putteth no difference in the worship of God betwixt the sonne, the daughter, the man-servant, nor the maid-servant, nor the stranger, *Exod. 22. 10.* but the ceremoniall Law alloweth the Priest to eate, his sonne to eate, his daughter to eate, his servant bought with his mony to eate, and his servant borne in the house to eate, but not the stranger, *Levit. 22. 10, 11, 12.*

Why the servant borne within the house and bought with money, might eat the holy things,

Againe, the servant that was bought with his mony, and he that was borne in the house might eate, to signifie unto us, that they who are borne within the covenant, & they who are bought with the price of Christs blood, although strangers before, are partakers of Christs sacrifice; but these who are strangers still, are not partakers of his holy body. The Priests daughter when she returned home to her father againe, might eate of these lesse holy things; so we being married to the law, and it hauing *dominion over us, Rom. 7. 1.* we were out of our fathers house, and might not eate of this holy bread; but being *dead to the law, Rom. 7. 4.* and divorced from our sinnes, as Widdowes,

we

we may come home to our fathers houſe, and be partakers of the holy things.

What things the Prieſt and his ſons might eate.

Secondly, what things the Prieſt and his ſonnes might eate; that which was *ignitum Iehovæ*, the ſacrifice which was burnt to the Lord by fire, as the ſin-offering, and the treſpaſſe-offering, the Prieſt and his ſonnes might eate of them, but not his daughters; ſo the Shewbread, *Levit.24.9. and it* (the Shewbread) *ſhall be Aarons and his ſonnes, and they ſhall eate it in the holy place; for it is moſt holy unto him, of the offerings of the Lord made by fire.*

The Prieſt and his ſonnes might onely eate of the Shewbread, but not his daughters, but in neceſſity others might eate of it as well as the Prieſt and his ſons, as *David* and his men in neceſſity eate of it, 1 *Sam.*21. 6. if they might eate of it in neceſſity, much more might the Prieſts wife and his daughter in their neceſſity eate of it.

Queſt.

When the Prieſt asked *David* whether his men were cleane or not, that they might eate of the Shewbread; whether might he have given them that bread in the time of their uncleanneſſe to eate of it in their neceſſity or not?

Anſw.

If it had beene in extreame neceſſity, he might have given them of this bread to eate, to ſave their lives, although they had beene in their uncleanneſſe; but he could not have given them it in their leſſe neceſſity, when they were uncleane.

A rule of the Iewes.

The Iewes have a rule, where thou findeſt a command to doe a thing, and a prohibition to forbid a thing, and they both cannot be kept, then thou muſt leave the negative and follow the affirmative. Example, a Nazarite is forbidden to ſhave his haire, and the Leper is commanded to ſhave his haire. Now when a Nazarite becomes a Leper, which of theſe two ſhall

he follow; hee shall leave the negative precept which commanded him, not to shave his haire, and hee shall follow the affirmative, and shall shave his haire. So the Priest is forbidden to give his daughter any of the Shewbread, againe he is commanded to provide for his family, now his daughter is like to sterve for hunger, which of those two shall he follow? hee is to follow the affirmative here, and to leave the negative. So in the Sabbath, &c.

The place where they eate the holy things.

Thirdly, the place where they were to eate the holy things: some things they were to eate by the Altar, that is, in the Chambers of the Priests hard by the Altar, some they were to eate in *Ierusalem*, and some they were to eate in any part of *Canaan*.

Some things they were to eate in the Chambers neere the Altar, *Ezek.*42.14. those things in *Levit.*10.12. they are said to eate at the Altar.

When *Ezekiel* describeth the Temple here, he meaneth the Temple under Christ, and the maintenance of the ministery under the Gospell, as the Priest who served at the Altar under the law, eate of the rest of the sacrifice in their Chambers: so the ministers under the Gospell should be maintained now, 1 *Cor.*9.13.

Secondly, the lesse holy things they eate them in *Ierusalem*, the Paschall Lambe was eaten within *Ierusalem*, and not in the Temple, therefore it was of those lesse holy things.

Quest. The Paschall Lambe being the chiefe thing that represented Christ, how is it reckoned amongst the lesse holy things?

Answ. Why the Passeover was reckoned a lesse holy thing.

It was reckoned amongst the lesse holy things, because there was little of it burnt, but it was eaten by the people. Secondly, it could not be eaten as a Sacrament in the Temple, for the distinction of the families, that must eate it severally, they all could not eat it in the Temple.

Temple. So the first Tithe was but a common holy thing, or lesse holy, and it might bee eaten any where, but the second tithe was the more holy tithe, and therefore behoved to bee eaten in the Temple before the Lord.

Lastly, when they might eate it. When they were to eat the holy things,

Somethings they were bound to eate the selfe-same day that the things were offered, as the flesh of the sacrifice of the peace-offering, *Levit.*7.15. some things might be eaten that same day that they were offered, or upon the morrow, as the sacrifice of the vow, or a free-will offering, *Levit.*7.16. But they might *eate none of the flesh of the Sacrifice upon the third day after it was offered, but it was to be burnt with fire, Levit.*7.17.18.

Now time, place, distinction of persons, and distinctions of meats are all taken away, *and it entereth not in at the mouth which defileth a man, but that which commeth out of the mouth defileth him, Matth.*15.11. there is no meat now, that is uncleane in it selfe, but it becommeth uncleane to them that receive it not with pure hearts, *Tit.*1.15. *Vnto the pure, all things are pure, but unto them that are defiled and unbelieving, is nothing pure; but even their mind, and conscience is defiled,* and *every creature of God is good, if it be received with thankes-giving,* 1 *Tim.*4.4. No meat of it selfe uncleane.

Of pollution by the dead.

Num.29.11. He that toucheth the dead body of any man, shall be uncleane seven dayes.

Man more uncleane than any other creature.

THe pollution of a man above other creatures, sheweth the effects of sinne which causeth death, *Rom.6.23. Hee that touched a dead beast, was but uncleane untill the even, Levit.* 11.24. but he that touched a dead man, was *uncleane for seven dayes.* So he that touched the grave or the bones of a dead man was uncleane, and therefore they were commanded to bury the bones of the dead, when they found them in the way, *Ezek.39.15 And the passengers that passe through the land, when any seeth a mans bone, then shall he set up a signe by it, till the buriers come and bury it.* This signified such as were *dead in trespasses and sinnes, Eph.2.1.* and such as have *their consciences defiled by dead workes, Heb.9.13 14.* those are uncleane.

What the legall pollutions taught the Iewes.

And those legall pollutions taught the people of God how carefull they should bee that they defile not themselves with sin, or have communion with dead and sinnefull workes as the Apostle saith, *touch no uncleane thing, 2 Cor.6.17.* and *be not partakers of other mens sins, keepe thy selfe pure, 1 Tim.5.22.*

The Iewes adde to many of the Lawes of God.

Whosoever toucheth one that is slaine with a sword in the open fields, shall be uncleane seven dayes, Num.19.16. And the Iewes adde, he that toucheth the sword which killed the man, shall be uncleane; but this is an addition of their owne. So the Lord commanded that the Nazarite should drinke no wine, and they adde, nor come neere

neere unto a Vineyard. So the Lord commanded that they ſhould not carry burdens upon the Sabbath, *Ier.* 17. but they added, that it was not lawful for a ſick man to take up his bed upon the Sabbath, *Ioh.* 5. So the Lord commanded that they ſhould goe no further but a Sabbath dayes journey upon the Sabbath, but they added that it was not lawfull to ſtirre out of the place upon the Sabbath. So the Lord commanded them that they ſhould abſtaine from the drinke-offerings of the heathen; but they added that they ſhould abſtaine from the wine of the Gentiles. So here the Lord ſaith that *Whoſoever toucheth one that is ſlaine with a ſword, ſhall be uncleane untill the even.* But they adde, whoſoever ſhall touch the ſword which killed the man, ſhall be uncleane untill the even.

The touching of the bodies of the dead ſhewes us what unregenerate men are in the ſight of God, they *are dead while they are alive*, 1 *Tim.* 5. 6. they are like rotten graves, *their throte is an open ſepulchre*, *Rom.* 3. 13. *and they are like whited Sepulchres which indeed appeare beautifull outwardly, but within are full of dead mens bones, and all uncleanneſſe*, *Math.* 23. 27.

Queſt. What are we to thinke of the bodies of the Saints, when they are lying in the grave, whether are their bodies, *corpora pura*, or *impura?*

Anſw. They are neither *corpora pura*, nor *impura*, *ſed non pura*; they are not *impura*, becauſe their ſinnes are pardoned; they are not *pura*, becauſe they are as yet under the corruption and puniſhment of ſinne, but the wicked, who lye downe with their ſinnes in the duſt, their bodies are *impura*, filthy and uncleane.

Whether the dead bodies of the Saints in the grave be pure or not.

The bodies of the Saints being not *impura*, therefore the ſoules of the glorified might come to ſuch bodies againe, as *Moſes* in the transfiguration was there in ſoule and body, his glorified ſoule came to his body

againe,

A difference betwixt the glorified soules and sinful soules, conjoyning to their bodies againe, *Sunius de purgatorio.*

againe, because it was not a sinnefull body now, but a body lying under corruption as yet, but when *Lazarus* soule returned to his body, wee must not thinke that *Lazarus* soule was a glorified soule (for a glorified soule returneth not to a sinful body to dwel in it againe) but the vnion betwixt the soule and the body was loosed at this time, and the soule was still in the sinfull body, *tanquam in sede, non tanquam in organo*, that is, it was still in the body although it did not animate the body.

Quest.

Answ.

In what case the Iewes sinned when they touched a dead body.

Whether did the Iewes commit sinne when they touched a dead body or not?

There was *irregularitas*, an irregularitie here, *sed non peccatum*, but no sin, for there is not a sinne where there is not a law forbidding it, for sin is the transgressing of the law. The Lord saith not, *yee shall not touch the dead*, but he saith, *he that toucheth the dead shall be uncleane untill the even.* Then there is a commandement added, that a cleane person shall sprinkle him with water upon the third day, and upon the seventh, *Num.* 19. 19. So that although he bee not commanded, not to touch the dead, yet if he haue touched the dead, he is commanded to wash himselfe. So there is not a Commandement forbidding a man to touch a Leper, but if he had touched a Leper, there was a Commandement given that he should not enter into the Congregation untill he was purified, and if he did enter before he was purified, he transgressed the Commandement and sinned.

The

The comforts in Death.

*Eccles.*7.1. *Better is the day of death, than the day of ones birth.*

IN the former part of this verse, the Preacher sheweth, that *a good name is better than pretious oyntment*, and then he subjoyneth, *better is the day of death, than the day of ones birth*, as if he should say, a mans good name and his report is better knowne after his death, than when he is alive, and then his good name smelleth like the Wine of *Lebanon*, which in his life-time may be many wayes blotted.

The cohæsion of the words.

He preferreth the day of our death to the day of our birth, and hee saith, that the day of our death is better.

A thing is said to be [*better*] sundry wayes, first it may be *better* in it selfe; but not to the person; so it is said, that *it had beene better that Judas had never beene borne*, it made more for the glory of God that *Judas* was borne, but it was not better for himselfe.

One thing is said to be better then another sundry wayes.

Secondly, things are said to bee *better*, when they seeme to be *better* to a carnall and corrupt man, as hee saith, that *a living dog is better than a dead Lyon*, *Eccles.* 9.4. that is, he had rather live in a base estate here, than to be in best account amongst the dead.

Thirdly, some things are *better* for this present estate and condition of life than others, as *better is a dinner of hearbes where love is, than a stalled Oxe and hatred therewith*, *Prov.*15.17.

Fourthly, some things are *better* for a man in the state of grace, and for his soule, as *it is better to be a doore-keeper*

One thing is said to be better then another comparatively.

keeper in the house of God, than to dwell in the tents of wicked men, Psal. 84.1. So *it is better to goe to the house of mourning, than to the house of feasting; and sorrow is better then laughter, Eccles.* 7.2.3. So, *the day of a mans death, is better than the day of his birth.*

Next, let us consider, why *the day of death is better than the day of ones birth*; because, *man is borne unto trouble, as the sparkes flye upward, Iob* 5.7. but the day of his death, is the end of all his miseries, and therefore is properly called, *mans day, Iob* 18,20. *The day of a mans death is better then the day of his birth, Luc.* 2.29. *Now lettest thou thy servant depart in peace,* 1 *Sam* 28,15. *Why hast thou troubled me? Iob* 3.13. *For now should I haue lien still and beene quiet, I should have slept; then should I have beene at rest.* The Councell of *Toledo* marketh that Christ wept not at *Lazarus* death, but at his resurrection; and this should teach us to moderate our griefe when our friends dye, and those whom we love best, *If ye loue me*, saith Christ, *yee wil rejoyce, because I goe to my father, Ioh.* 14.28. So we should rejoyce when wee see our friends goe to our Father, and count *the day of their death better then the day of their birth.*

The day of death is worse to the wicked.

The day of a mans death, is better than the day of his birth, to the children of God it is *better*, but to the wicked, it is much worse; the child of God saith in his death, as Christ said, *consummatum est* it is finished, then all teares are wipt from their eyes; but to the wicked, it is their worst day, as the child of God saith, *consummatum est* it is finished, so they say, *inchoatum est*, it is begun *Luke.* 16.25. *Remember that thou in thy life time receivedst thy good things, and Lazarus his evill things, but now he is comforted, and thou art tormented.* Death is worse to the wicked man, therefore his death is called, *the death of the uncircumcised, Ezek* 28,12. and he *dyeth as a foole*, 2 *Sam.* 3.33. but the children

children of God die in the Lord, and their death is their rest.

Object. It may seeme, that to be borne is better than death, *Ioh.16.20. A woman when she is in travell, hath sorrow, because her houre is come, but assoone as she is delivered of the child, she remembreth no more the anguish, for joy that a man is borne into the world.* She rejoyceth that she hath brought forth a Sonne, but we rejoyce not when one dyeth, therefore it may seeme that the day of ones birth is better then the day of his death.

Answ. It is better for the woman that she hath a child borne for the continuation of her posterity, and therefore she rejoyceth; but the day of the childs death is better for himselfe than the day of his birth, because then there is an end put to all his miseries.

Quest. In what case may a man choose death rather then life?

Answ. We may chiefely choose death rather then life onely to be rid of sinne, as *Paul* desired, *to depart and to be with Christ, Phil.1.23.* but this was onely to bee delivered from the body of sinne; to prevent sinne, it is better not to be, than to be, *Eccles.4.3.* for he hath not seene the evill worke which is done under the Sunne: Againe, it is better for reprobates that they had never beene because of their damnation, as it is said of *Iudas, It had beene better for him that he had never beene borne, Matth.26.21.* and it is better to bee dead then living, that a man may be freed of sinne. There is *esse Physicum & esse morale*; it is better for a wicked man to be than not to be, *ratione Physica*; because he commeth neerer to God who hath his being of himselfe; but it is worse to him, *quoad esse morale, & magis optandum non esse, cum carentia pœnæ quàm esse cum pœna*, that is, it is better for him not to be, and without punishment, than to be, and bee punished eternally. There is in man instinct, reason, and faith; instinct teacheth him onely to seeke the

the preservation of his body; reason goeth somewhat higher, and hath some respect to vertue and honour, but yet it is not a right guide to man here, when hee wisheth to be dead for feare of shame and such worldly inconvenients; but faith seeth farther, and wisheth this dissolution, because it knoweth that the body and the soule shall be joyned together againe after they are separated and purified from sinne. A man must not wish death, or the grave, although he be *bitter in soule, Iob* 3. 20. and afflictions be upon him, but onely for sinne.

Stoici ne fœdetur virtus, & Romani ob inanem gloriam mortem optârunt.

Object. If it be said, death destroyeth the substance of man, but sin destroyeth onely an accident in man; therefore death should not be desired for the eschewing of sinne.

Answ. Death is not a totall destruction of a man, neither is a man turned into nothing when hee dyeth, neither wisheth he death that he may not be, but that this Tabernacle may be dissolved, that he may have, *A building of God, an house not made with hands, eternall in the heavens*, 2 *Cor.* 5. 1.

Observe that men looke diversly upon death. First, as it is an enemy to nature, and so all men abhorre it. And the naturall man in this respect calleth it a bitter death, 1 *Sam.* 15. 3. *Hagag* said, *Surely the bitternesse of death is past.* Secondly, some looke upon it as the wages of sinne, *Rom.* 6. 32. then it is a more bitter death, and thirdly, some looke upon it as a passage to life, and then it is to be wished, but not for it selfe, but for another end, as when a sicke man desireth a bitter potion for his healths sake; for no evill of punishment is to be desired for it selfe.

There are two periods set downe here, our birth, and our death, and not our life: it is the manner of the Spirit of God in the Scriptures to set downe the two extremes, and to leave out the midst, as *Psal.* 121. 8. *the Lord shall keepe thy going in, and going out,* that is all

thy

thy wayes, so *Exod.*8.11.5 *And all the first borne of the land of Egypt shall dye from the first borne of Pharaoh that sitteth upon the throne, unto the first borne of the Maidser. vant that sitteth behind the Mill,* here the rest of the people are left out for shortnesse, and the two extremes are expressed, so *Num.*6.4.*from the kernell to the huske,* here the wine which is the midst is left out, so *Iob.* 24.20. *The wombe shall forget him, and the worme shall feede sweetly upon him,* here the birth and the grave include the whole life. So here are set downe our birth and our death our two graves, the grave out of which we come and the grave unto which we goe; *Iob* joyneth these two together; *Naked came I out of my Mothers wombe, and naked shall I returne thither, Iob.* 1.21. he was not to returne backe to his Mothers wombe againe, but he was to returne backe to the grave againe the second wombe, and Christ joyneth the belly and the grave, *Matth.*12.4. *For as Ionas was three dayes and three nights, in the Whales belly: So shall the sonne of man be three dayes and three nights in the heart of the earth,* hence it is that the inferiour parts of the earth are both called the Mothers wombe, and the grave, *Psal.* 139, 15, *My substance was curiously wrought in the lowest parts of the earth,* that is, in my Mothers wombe, and as no man hateth the belly that conceived and bred him; so no man should hate the graue which is his second mother.

He marketh the two extremes here the birth and the death, and passeth by our life, to teach us the shortnesse of our life, the Scripture describeth the shortnesse of mans life, sundry wayes; First, he calleth our dayes *anni numeri*, that is, which may bee easily numbered, *Iob.*16.22. when a few yeeres are come (yeeres of number) then I shall go the way, whence I shall not returne, so *dies numeri* signifie a *few* dayes, *Num.* 19. 20. so

homines

homines numeri, a few men, Deut.4.27. So *Ezek.12.16.* and *Eſay 10.19. The reſt of the trees of his forreſt ſhall be number, that a child may write them*, that is, *they ſhall be few*, and here *Iob* ſaith, *When yeares of number are come*, that is, a few yeares that may be eaſily numbered, to note the ſhortneſſe of his dayes. Secondly, our life is called *ſæculum, Pſal.17.14.* Thirdly, our yeares are reduced to *threeſcore and tenne, and if by reaſon of ſtrength they be foureſcore, yet is their ſtrength labour and ſorrow, for it is ſoone cut off, and wee flye away*; if a man outlive threeſcore and ten, he payeth intereſt for thoſe yeares, much ſorrow and griefe.

Then our yeares are compared to *the dayes of an hireling, Iob 7.1.* which was a ſhort time, the yeares of an hireling were but three yeares, and the Lord to ſhew the ſudden deſtruction that ſhould come upon *Moab*, he ſaith, *Eſay 16.14. Within three yeares, as the yeares of an hireling, & the glory of Moab ſhalbe contemned*, that is, it ſhall ſhortly be contemned, ſo *Iob* ſaith, his dayes are like the dayes of an hireling, that is, they are very ſhort. They are compared to moneths, *Iob 14.5.* the number of his moneths are with thee. Then they are compared to dayes, and to an artificiall day from the Sun-riſing, to the ſetting of the Sun, *they are like graſſe which groweth up, in the evening it is cut downe and withereth, Pſal. 90.6.* and to a watch in the night, which was but three or foure houres, *verſ.4.* then they are compared to an houre, then to a moment, and laſt to nothing, *Pſal. 39.5.*

So our yeares for the ſwiftneſſe of them are compared to a Poaſt, *Iob 25. Now my dayes are ſwifter than a poſt, they fly away & ſee no good, they are paſſed away as the ſwift ſhips, as the Eagle that haſteneth to her prey*, Marke the gradation here. Firſt, *Iob* compareth his dayes, *to a poſt*, a poſt goeth on in his journey very ſwiftly, when one

one horſe wearieth he will take another, you know a Poſt will ride faſter then an ordinary horſeman on a journey, he will ſpurre hardly, and will not ceaſe untill hee is come to his journeys end, yet at length hee will weary, therefore he taketh another compariſon, hee takes that which is more ſwift, that is, a ſhip, ſhe is very ſwift and will not weary, but yet there may come a contrary goale of wind, and make her ſtay or goe back; therefore he borroweth another metaphor from a more ſwift thing, from a fowle, from a wild fowle, a ſwift fowle, the Eagle haſting to her prey; you know beaſts and birds will uſe all the ſwiftneſſe that they can to catch the prey, as the dogge to the Hare, &c. The Sunne indeed is ſwifter than any of theſe, yet it hath beene ſtayed, and every twenty foure houres it returnes againe to its owne place; but mans life hath no ſtay, it haſteth like a Poſt, like a ſwift Shippe, like an Eagle to the prey, no ſtay, no calling backe, one that is ten cannot become five yeares old againe, nor can he that is twentie become ten againe, and therefore juſtly might *Iob* ſay, that his dayes were ſwift, and did flye away and ſaw no good.

So mans life is compared *to the weavers ſhuttle, Iob 7. 6.* this compariſon would bee marked, for the ſhuttle carrieth the threed within it, and the weaver toſſeth the ſhuttle too and fro untill the threed be ſpent, and then he cutteth it off. So time is the weaver that toſſeth the ſhuttle, and our dayes are as the threed within the ſhuttle, which peece and peece are ſpent, and then death cutteth them off. So they are compared to a ſmoke and to a dreame, or to a vapour, *Pſal. 49.* or to the breath of ones mouth, and to this the Apoſtle hath reference, when he ſaith, what is your life? it is euen a vapour that appeareth for a little time, and then vaniſheth away, *Iam. 4. 4.*

Now that our death may be comfortable unto us; firſt, we muſt remember that we are mortall, *Gen.*2.17. *In that day that thou eateſt thereof, thou ſhalt dye the death*, *Symachus* tranſlateth it, *Mortalis eris*, the conſideration of mortalitie in *Abraham*, made him to ſay that he was *but duſt and aſhes*, *Gen.*18.27. *It is appointed unto men once to dye, but after this the judgement*, *Heb.*9.17. If men dyed not, they could not obtaine life eternall, for *fleſh and blood cannot inherit the Kingdome of God, neither doth corruption inherit incorruption*, therefore we muſt either die, or *be changed*; And *this corruptible muſt put on incorruption, and this mortall muſt put on immortality*, and then we need not to be afraid of death, *for it ſhall bee ſwallowed up in victory*, 1 *Cor.*15.50. as the Wiſe man ſaith, *Eccluſ* 14.12. *Remember that death is not long in comming, and that the covenant of the Grave is not ſhewed unto thee*; The Lord ſheweth unto us that we are all mortall, and that we muſt dye, but he ſheweth not in particular the time when he ſhall dye, and therefore we ſhould be ready at all times.

Secondly, remember the advertiſments of death, when thou art faint and weary, thoſe are Gentlemen Vſhers to death, when yee feele thoſe meſſengers, remember that *the ſound of their Maſters feet is behind them*, 2 *King.*6.32. We are called in the Scriptures, [*bene hhaloph*] *Prov.*31 8. *Children of change*; and the lockes of our haire are called [*mahhaliphoth*] *mutationes*, *Indg.*16.13. becauſe they are ſoone changed, when our haire beginneth to change once, that is an advertiſement to death, as the wiſe man ſaith; but many men take no notice of thoſe advertiſements, when a Sergeant commeth to arreſt a man, the man abſenteth himſelfe, and will not ſeeme to bee at home; yet notwithſtanding the arreſtment is valid e, and holdeth good in the Law: ſo thoſe advertiſements of death, although thou

מחלפות *cincinni, ſic dicti quod facilè mutantur a* חלף *mutabit.*

thou neglect them, and seemest not to be at home, yet the arrestment shall hold good, and thou shalt be enforced to answer at the day appointed.

Thirdly, looke upon the death of others, for he that looketh seriously upon the death of others, cannot chuse but that he must remember his mortality, 2 *Sam.* 20.11. When *Amasa* was wallowing in his blood, all the people stood still and lookt upon him; when people behold the death of others, then it should put them in minde of their owne death.

Fourthly, acquaint thy selfe often with death, that it seeme not a stranger to thee when it commeth; *Hierome* set the skull of a dead man before him daily, and the *Anchorites* of old scraped with their nailes some part of their owne grave every day; *Put not the evill day farre from thee, Esay* 22.12. When the Lord called the Iewes to mourning, yet they put the evill day farre from them, and they said, *Let us eate, let us drinke, for to morrow wee shall die*, 1 *Cor.* 15.32. Many men live now as though they should never dye, they make a covenant with death, as the Prophet saith, *Esay* 28.16. *Wee have made a covenant with death, and with hell are we at agreement.* But they are deceived, death is unmercifull, it will make a league with no man, this league is made only in the imagination of their owne hearts.

Fiftly, consider the comforts which we have against the grave, it is very terrible in it selfe, it is called a *pit*, *Esa.* 38.18. *darknesse and the Land of oblivion*, *Psal.* 88. 13. *The shadow of death*, *Iob* 10.21. *corruption and destruction*, and for the power of it, it is said to have *gates* and *doores*, *Iob* 38.13. and a *soule*, *Esay* 5.14. [*Hirhhihbah sheol naphshah*] *the grave hath enlarged her soul*; so to have *hands*, *Psal.* 49.16. & 89.49. so to have a *mouth*, *Ps.* 141 7. so a *sting*, 1 *Cor.* 15.55. all those Epithetes are to shew how terrible and fearefull it is to a wicked impenitent

הרחיבה שאול נפשה *dilatat sepulchrum animam suam.*

ſinner who lyeth down in it with his ſins upon him, but to the godly it is κοιμητήριον, a ſleeping place; it is a place that all men, yea even the beſt muſt come into, *Iacob* made account to goe thither, *Gen.*37.35. and *Iob* deſired to be there; *O that thou wouldſt hide me in the grave, Iob* 14.13. Becauſe he knew that it was his *houſe, Iob* 17.13. Yea Chriſt himſelfe was there, and ſanctified it, firſt he bought the grave, the price of him that was valued, after that *Iudas* had caſt it backe againe, was given for a potters field, for the buriall of ſtrangers, this is the firſt right which gentiles have to the grave becauſe Chriſt purchaſed it unto them. Againe, Chriſt was buried in Golgotha where his blood ranne downe upon the graves of the dead that were buried there. Thirdly, he hath lyen downe in it, and whereas it was loathſome before, now he hath perfumed it, ſo that we may ſafely lye downe in that bed in which his bleſſed body lay; and laſtly, he hath the key of the grave, to open it when hee pleaſeth ſo that it hath no power to keepe us. *Revela.* 1.18. *I haue the keyes of hell and of death*, this is a ſingular comfort to us, then who are the Children of God, ſo that we may ſay *better is the day of our death then the day of our birth.*

Sixtly, we ſhould remember that our dead bodies are within the covenant, and the Lord forgetteth them not: When *Iacob* went downe to *Egypt* the Lord promiſed to bring him backe againe, *Gen.*46.4. but how did the Lord bring him backe againe, ſeeing he dyed in *Egypt*; The Lord was with him when his bones were brought out of *Egypt*: ſo the Lord preſerveth all the bodies of his Saints, and he keepeth all their bones, *Pſal.* 34.20. yea, even when they are in the graue, becauſe they are within the Covenant, therefore it is called, *domus viventium*, the houſe of the living.

Laſtly, that our death may be comfortable vnto us, let

let us remember that it doth not onely put an end to our miseries in this life, but it is the entrance to glory and everlasting happinesse, where we shall see the Lord and his Angels, and abide with them eternally; *Moses* is renowned unto the worlds end, because hee saw the Lords backeparts onely; but we shall not onely see his backeparts, but we shal *see him as he is*, even *face to face*, 1 *Iohn* 3.2. 1 *Cor.*13.12. The Queene of *Sheba* heard many things of *Salomon*, and yet the halfe was not told her, but when she saw him face to face, then shee said, *Happy are thy men, happy are thy servants that stand continually before thee*, 1 *King.* 10.8. So in this life we heare many things of Christ the true *Salomon* and his kingdome, but yet the halfe are not told us, *for the eye hath not seene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*, 1 *Cor.*2.9. But at the day of our death when our soule shall be separated from our bodies, then wee shall see these things, and shall say with the Queene of *Sheba happy are thy men, happy are thy servants that stand continually before thee, and blessed are the dead that die in the Lord*, *Revel.*14.13. If we consider these things seriously, we shall be inforced to conclude with *Salomon* here, *better is the day of death, then the day that one is borne.*

FINIS.

Additions.

Pag. 171. the Lord gave his people the morall Law and the ceremonies; and the Gospell; when the ceremoniall Law was given, it derogated nothing from the morall Law, there was nothing abrogated or changed in the first Law, or subrogated in place of the morall Law, but when the Gospell came in, the ceremonies were abrogated, *& superinducta est spes melior.*

Pag. 137. 35.

Some Lawes are naturall and ceremoniall, some are judiciall and ceremoniall, and some are meere ceremoniall; naturall and ceremoniall, where the ground of the Law is naturall, and the ceremony annexed, the ceremony being taken away the naturall part may stand. Example, the father was bound to give his sonne a double portion, because he was his strength, and because he was a type of Christ; take away the type, the morall part standeth. So where the Law is Iudiciall and ceremoniall. Example, Cities of refuge were appointed to save the man-killer, and he was to abide there untill the death of the Highpriest; take away this ceremony, and Cities of refuge may remaine. Thirdly, where the law is ceremoniall and Iudiciall, a Magistrate cannot make the ceremoniall part, a part of the Iudiciall; Example, this was a judiciall and ceremoniall Law, that the malefactor should be hanged upon a tree, and that he should be cut downe before the night, because he defiled the land, a Magistrate may cause hang a theefe now, but he cannot cause hang him as accursed, or not suffer him to hang all night, because he defiled the Land.

AN EXPOSITION OF THE IVDICIALL LAWES OF MOSES,

Plainely discovering divers of their ancient Rites and Customes.

As in their Governours, Government, Synedrion, Punishments, Civill Accompts, Contracts, Marriages, Warres, and Burials.

Also their Oeconomicks, (*Vizt.*) their dwellings, Feasting, Clothing, and Husbandrie.

Together with two Treatises, the one shewing the different estate of the godly and wicked in this life, and in the life to come.

The other, declaring how the wicked may bee inlightned by the Preaching of the Gospell, and yet become worse after they be illuminated.

All which are cleered out of the Originall Languages and doe serve as a speciall helpe for the true understanding of divers difficult Texts of Scriptures.

Συγγνώμη δὲ πρωϊοπείρῳ.
Venia danda primum aliquid experienti.

By IOHN WEEMES, of *Lathocker* in *Scotland*, Preacher of Gods Word.

LONDON,
Printed by *M. Dawson* for *Iohn Bellamie*, and are to be sold at his Shop at the signe of the three golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1636.

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Printed by M.D. are for John Bellamie, and are to be sold at his Shop at the signe of the three golden Lyons in Cornehill, neere the Royall Exchange. 1632.

TO
THE RIGHT
HONORABLE
COLENE,
EARLE OF *SEAFORT*,
Lord *Mackenzee* and *Kintaill*,
one of his MAIESTIES most
Honorable Privie Councell in the
Kingdome of *Scotland*.

Honorable and my very good Lord,

GOD who is the GOD of order and not of confusion, from whom all good things descend, hath placed here below sundry sorts of people; the *Ants* are a people not strong, yet they prepare their meat in the Sum-

Pro. 30. 25, 26, 27, 28.

mer; the *Conies* are but a feeble folke, yet make they their houſes in the Rocks; the *Locuſts* haue no King, yet goe they forth all of them by bands; the *Spider* taketh hold with her hands, and is in Kings palaces; this ſort of people differ very much, for ſome of them are ἀμεροβίοι, which prouide onely for the preſent day, but lay up nothing againſt the morrow; the *Graſhopper* prouideth not againſt the winter as the *Ant* doth; there are others of them who liue by rapine, as the *Caterpillers* who deuour all and then flie away; and *Nahum* compareth the Merchants of *Ninive* to thoſe that carry all the wealth away with them; and there are ſome of thoſe people which are inſatiable, as the *Horſleach*, that hath two daughters who cry continually, *Giue, giue*; This ſort of people are gouerned by inſtinct onely; the *Locuſts* haue no King, yet they goe out in bands; the *Ant* hath no guide, ouerſeer, or ruler, yet *ſhee prouideth her meat in the Summer, and gathereth her foode in the harueſt*, although they haue no King or ruler to command them, and ouerſee them, neither a guide to direct them, yet they are ruled by inſtinct.

Nahum 3.16.

Prou.30.15.

Prou.6.7.

There are a ſecond ſort of people that God hath placed here below, and they are men; and there is a greater difference amongſt this people,

people, than amongst the former, for looke upon some of them, and yee shall hardly discerne whether they be men or not, and as the *Philosophers* say, there are some sorts of creatures that we cannot tell whether they live the sensitive or the vegetative life onely, there is so little life in them, as in the Shel fish; so it is hard to discerne whether those live the reasonable life, or the brutish onely, they have no lawes, they lodge in the caves of the earth, goe naked, eate raw flesh, and although they have the shape of men, yet they have but the heart of beasts in them, as *Nebuchadnezzar* had. There are other men who are ruled by reason, and politicke government, for their God hath taught them, hee may be called *their God* in this respect, as the Prophet *Esay* calleth him the *husband mans God*, because he teacheth him how to manure the ground, and so God commeth neerer to them; they are a people here, but yet they are not Gods people, and it is better to bee a dorekeeper in the house of God, than in highest advancement amongst such. Esay 28. 26. Psal. 84. 10.

There is a third sort who live in his Church, and this is the highest societie in this life, and here we shall see policie, justice, frugalitie, and all vertues, because Gods worship is here, and as the inferiour faculties of the soule are

eminenter by way of excellencie contained in the superior, so are all those comprehended in Religion; and as the shadow followeth the bodie, so doth policie and order follow Religion; if a man would learne frugalitie, let him looke to *Ioseph*, who taught the Senatours of *Egypt*; if he would learne policie, let him looke to the government of *Salomons* Court and his house; if he would learne to bee a good warriour, let him see what order the Lord hath placed in the Campe of the *Iewes*; and if hee would learne justice, hee shall see it exactly described in the Law of God.

Psal. 104. 22.

2 King. 4.

Numb. 10. 10.

My Honourable Lord, I have made choice of your Lp: to recommend this Treatise to your Patrocinie, because yee know what it is to bee amongst Gods people; many great men if they get their portion in this life amongst the people of this world, they care not to bee Denisons in the societie of Gods people, and they content themselves with the portion of this world, and say, *Bonum est hic esse*; but this is a freedome which is bought at a higher rate; it cost the chiefe Captaine a great summe of money to be made a free-man in *Rome*; but to bee made a free-man in the Church of God, it cost the price of Christs bloud. Great men desire to bee out of this first societie, they desire

Psal. 15.

Act. 22. 28.

sire not to live like beasts; but if they come to the second societie, to live like civill men, that doth content them; they give GOD thankes (perhaps) for this, that they are men and not beasts, and that they have beene bred civilly, but few give God thankes for this, that they live under the Gospell, where they may learne Christ, *Not many Noble are called.* 1 Cor. 2.
Sometimes they may tremble and feare, as *Felix* did, and put off their conversion to another time, and some of them are like *Agrippa*, who almost are perswaded to bee Christians; but few like *Sergius Paulus*, who was converted at *Pauls* preaching. Act. 24. 25. Act 26. 28. Act. 13. 7.

My Lord, you have had still the practise of Religion in your house, and one of the best helpes to further you, your worthy and religious Lady, whose name smelleth now like the wine of *Lebanon*, when shee is gone, and now shee enjoyeth the fruit of that, when neither her Nobilitie, birth, or worldly honour profited nothing; and this I write unto your LP: beseeching you to goe on in that Christian course, that both by your place and example, you may draw others unto the truth. The Lord promised that hee would give the *uttermost parts of the earth for a possession to his Sonne*; this is the Motto of this Iland, and the farther Hosea 14. 7. Psal. 2. 8.

North, it is the neerer to the ends of the earth, ſtudie therefore my good Lord, that Ieſus Chriſt may have his poſſeſſion enlarged in the North, and this ſhall bee your crowne in the latter day, when all your poſſeſſions ſhall faile you.

Your Honours in all dutifull ſubmiſſion,

IOHN WERMES.

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AN EXPOSITION OF THE IVDICIALL LAWES OF *MOSES*;

As they are annexed to the Morall and Ceremoniall Lawes.

Of the Iudiciall Lawes in generall.

SALOMON the Preacher, *Eccles.*4.12. saith, that *a threefold Cord is not quickly broken.* The LORD gave his people three sorts of Lawes, as three Cords to binde them, and to keepe them in obedience. The first was his morall Law, which was properly called *his Law*, *Deut.*6.1. Secondly, hee gave them his Ceremoniall Lawes, which are called *his Statutes and Decrees*, *Exod.* 12.24. And thirdly, *his Iudgements*, which were the Iudiciall Lawes, *Mal.*4.4. *Deut.*24.17.

God gave the Morall, Iudiciall, and Ceremoniall Law to his people as a threefold Cord.

The Iudiciall Law what.

These Iudiciall Lawes were Determinations of the Morall Law.

A Determination is either *Iuris divini* or *Humani*;

Determinatio { *Iuris divini.* / *Iuris humani*

theſe Determinations in *Moſes* judiciall Lawes are *divini juris*, therefore they had greater force to binde the *Iewes*, than any municipall Law hath to bind the Subjects now, in reſpect they were given by God himſelfe, and theſe Lawes of men which draw neereſt to them in equitie, are moſt perfect; although particularly they cannot be fitted to every Nation; no more than a ſhooe of one meaſure can ſerve for every foot.

The ſecond ſort of Determination is *Iuris humani*, when men determinate, where there is no expreſſe commandement of God, as concerning circumſtances, time, places, perſons, and ſuch. God commandeth in his law, that they ſhould pay of their firſt fruits, but he determineth not how much they ſhould pay of their firſt fruits; then the Prieſts come in with their humane determination, that the moſt ſhall give no more than one of fiftie, and the leaſt ſhall give no leſſe than one of ſixtie. When the *Iſraelites* were travelling in the Wilderneſſe, they had the Cloud to direct them by day, and the pillar of fire to direct them by night; yet they deſired *Iethro* to be eyes to them, *Num.* 10.31. What need had they of *Iethro* to be eyes to them, ſeeing they had the Cloud by day, and the pillar of fire by night? *Iethro* was a guide to them, to ſhew them the particular places and wayes in the Wilderneſſe, as the Cloud and the pillar were their guide to direct them to *Canaan*. So humane Determinations and Lawes, are but guides in particular circumſtances.

Simile.

A compariſon betwixt Humane Lawes and *Moſes* Iudiciall Laws.

Humane Lawes they command, they forbid, & ſometimes they permit, and laſtly they puniſh: ſo ye ſhall ſee all thoſe foure in *Moſes* Iudiciall Law. Firſt, his Iudiciall Lawes doe command, but they command the outward man onely, and here *Moſes* ſpeaketh to them but as a Iudge, and they differ from that fierie Law, the morall Law, that ſearcheth and pierceth into the heart, *Deut.* 33.2. Secondly,

אש דת *Ignea lex.*

Secondly, Humane Lawes doe prohibite and forbid; so doe these Iudiciall Lawes and there are moe of them which are Negatiues than Affirmatives, to shew us the perverse nature of man.

Why *Moses* Iudiciall Lawes permit many things.

Thirdly, Humane Lawes giue way and permit something for the eschewing of greater evill; so doth *Moses* Iudiciall Law, *Levit.*27.10. When a man offered a Beast vnto the Lord which he had vowed, he might not change a good for a bad, or a bad for a good; this was commanded onely for eschewing of greater evill; for if it had beene lawfull to change once, a good in place of a bad one, then they would haue come quickly to this, to haue changed a bad for a good: So this Law permitted divorcement for the hardnesse of the peoples hearts, and for the eschewing of greater inconvenience least hard-hearted men should haue killed their wiues.

The punishments of the Iudiciall Law alterable.

Fourthly, the punishments inflicted by humane lawes are alterable: so were the punishments in *Moses* Iudiciall Law; therefore the *Iewes* say of them *ascendunt & descendunt*, that they ascend and descend, which they vnderstand, not of the greatest and highest transgressions, but of the middle sort of transgressions, which *præcepta media*, their middle Precepts did forbid. Example *Ex.*22. If a man kept a pushing Oxe, knowing that he were wont to push, if he kill a man, then the Law ordaineth that the man shall die, or else to redeeme himselfe with a summe of money; here the Law ascended or descended: but if a man had wilfully killed a man that was *præceptum grave*, the punishment neither ascended nor descended, but he was to die the death.

The Scripture compareth the morall Law to a prison, *Gal.*3.22. the Ceremoniall Law to a second Ward, and these Iudiciall Lawes to a Iailor to keepe the transgressors in close prison that none of them breake out.

CHAPTER I.

That Kingly Government is the best Government.

IVDG. 17. 6. *In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.*

IN government there are five things to bee considered; first, *poteſtas*; secondly, *ordo*; thirdly, *modus*; fourthly, *titulus*; and fiftly, *uſus*.

Five things in Government.

First, there must be a power to exerciſe government; ſecondly, order, that ſome command and ſome obey, ſome to be ſuperiors and ſome to be inferiors; thirdly, the manner, whether the government be Monarchicall by one, or Ariſtocraticall by moe; fourthly, the title whether it be by ſucceſſion or Election; and laſt the uſe, how they exerciſe this Authoritie.

What things eſſentiall and what accidentall in Government.

That there ſhould be a power and order in Government, theſe two are eſſentiall in all Governments, no Government can ſtand without theſe two; but the manner, whether it be by one or by moe; and the title, whether it be by Succeſſion or Election; and the uſe, whether they governe well or not; theſe three are but accidentall in Government.

Monarchicall the beſt Government.

Of theſe two ſorts of Government Monarchicall is the beſt.

Their reaſons who hold Ariſtocraticall Government to be the beſt.

Levi ben Gerſon upon the 1 *Sam.* 8. holdeth that Ariſtocraticall Government is beſt, and to be preferred to Kingly Government; learne, ſaith hee, what hath befallen us under the hand of Kings; *David* cauſed the plague

plague to come upon the people, 2 *Sam.*24.15. *Ahab* restrained the raine for three yeares, 1 *King.*17.and *Zedekiah* caused the Sanctuary to be burnt, 2 *Chro.*36.14. and the *Iewes* apply that saying of *Hosea*, *I gave them a King in mine anger, and tooke him away in my wrath*, *Hos.* 13 11. That is, I gave them their first King *Saul* in mine anger, and I tooke away their last King *Zedekiah* in my indignation. But the *Iewes* distinguish not well here betwixt the faults of a Kings person, & the calling it selfe; good Kings did many excellent things amongst them; for *David* a man according to Gods owne heart, *fought the battels of the Lord*, 1 *Sam.*25. 28. appointed the order of the Priests, and Levites, and Singers, 1 *Chron.*24. and 25. He made many Psalmes to the prayse of God. And *Salomon* who succeeded him, built the Temple, wrote many excellent Proverbs and Parables, 1 *King.* 4.32. And kept peace in *Israel*, that every man might *dwell safely under his owne Vine-tree, and under his Fig-tree*, 1 *King.*4.25.

Wee must distinguish betwixt the parts of a Kings person, and the faults of the Office.

Kings have beene the Instruments of much good.

Now that Monarchicall Government is the best government, it is proved thus;

Reasons proving Monarchicall government to be the best.

Kingly or Monarchicall Government resembleth Gods government most, which is Monarchicall; so it resembleth Christs government most in the Church.

Reas. 1.

Kingly government is the fittest government to represse sinne; for when there was no King in *Israel*, every man did that which he pleased; *Micah* set up an Idoll. *Iudg.*18. and they defiled the Levites Concubine, because there was no King in *Israel*. By *King*, here is not meant any other sort of government, but Kingly government, as is evident, *Iudg.*18.17. There was no Magistrate then, but in the originall it is, *there was no heire of restraint then to put them to shame*, [*Ioresh gnetzer*] which may be interpreted either *hæres interdicti*, or *possidens regnum*, there was none to possesse the Kingdome, or there

Reas. 2.

Kingly government fittest to represse sin.

יורש עצר *hæres interdicti a* ירש *hereditare, vel possidens regnum,* ירש *possidere* עצר *regnum.*

there was not an heire of reſtraint. Here two things are to be obſerved; firſt, that that is the beſt governement which reſtaineth ſinne moſt; ſecondly, that that government which is by an heire of reſtraint, is fitteſt to repreſſe ſinne; but the government Monarchicall is ſuch, and not Ariſtocraticall, for it commeth not *per hæredem*, but onely by Election. Obſerue what GOD himſelfe ſayth to his people, *Deut.* 17.20 *that hee may prolong his dayes in his Kingdome, he and his children in the midſt of Iſrael.* Here the Kingdome goeth by ſucceſſion and not by election; here was an heire of reſtraint to repreſſe ſinne.

Obiect. It is objected, if Government be hereditary, then wicked *Cambyſes* will ſucceed to good *Cyrus*.

Anſw. So in Kingly government, good *Hezekiah* ſucceeded to Idolatrous *Ahaz*, and if we *receiue good at the hands of God, why ſhould we not receiue euill alſo*, Iob.2.10;

Obiect. Thirdly, they alledge *Ioſephus* teſtimony, of the *Iewes*, dealing with *Pompey* to change their Government, and that they would be no longer under Kings: and ſo they bring *Lactantius* citing *Seneca*, ſpeaking of the Common wealth of *Rome*, *Pueritiam ſub cæteris regibus egiſſe ait, à quibus auctam & diſciplinis plurimis inſtitutiſq; formatam; at verò Tarquinio regnante; cum jam quaſi adulta eſſe cæpiſſet, ſervitium non tuliſſe; & ſuperbo jugo dominationis rejecto, maluiſſe legibus obtemperare quam regibus.*

Lib.4.Antiq.5.

Lactantius lib.17.15.

Anſw. When the *Iewes* wiſhed that *Pompey* might change the government, they wiſhed onely, that they might bee more gently vſed; they blamed the perſons, and not the government ſimply: and ſo the *Romanes* were weary of *Tarquinius* government, but they were not weary of Kingly government, as long as their Kings ruled them well.

The *Romanes* find fault with the perſon of their King, and not with his Office.

Their Deduction then ſeemeth not to haue a good ground, who ſimply doe preferre Ariſtocracie to Monarchie.

narchie; first, they say *Moses* was extraordinarily called, and *Ioshua* succeeded him; and after that, the government of the *Synedrion* or *Seventie* was setled amongst them, whose government was Aristocraticall, *Numb.*11. The Iudges were set up but for a time over them, and they were raysed up extraordinarily; and then the government was still the Lords, as wee see in the example of *Gideon*, *Iudg.*8. and of *Iephthe*, *Iudg.*9. And after, that the Iudges had ruled & governed them, then came *Saul*, whose government arose from the discontentment of the people, but they say it continued in the house of *David* especially, because he was a type of Christ; but simply they say, that God liked Aristocracie best.

But seeing the Lord was minded to give the people of the *Iewes* a King, and telleth them what King he would choose, *Deut.*17. How liked he Aristocracie best? and he liketh that government here, *Iudg.*18.17. which is by *the heire of restraint* or *the heire of the Kingdome.*

God was minded to give the *Iewes* a King.

The Conclusion of this is, let us be thankfull to God for our gracious Kings Government, and that there is now an heire of restraint, to put wicked men to shame, and to curbe the sonnes of *Belial.*

Conclusion.

CHAPTER II.

An Explication of *Iothams* Apologue.

IVDG.9.8. *The trees went out on a time to anoint a King over them, &c.*

THe Holy Ghost teacheth us in the Scriptures by Similitudes, Parables, and Apologues; and as a cunning Painter, the more vive that his Colours are drawn

God teaches us by Similitudes, Parables, and Apologues.

Simile.

in the purtraiture to expreſſe the image, wee commend him the more; but when wee ſee an Image made by ſome *Archimedes*, that αὐτοκινητόν, to moove it ſelfe, nod with the head, and roll the eyes, we commend that much more; So all the compariſons and ſimilitudes in the Scripture, are laid out as it were in vive Colours to us. But there are two Apologues brought in in the Scriptures, this of the trees, *Iudg.9.* and that 2 *King.14.9.* how the Thiſtle of *Lebanon* propounded marriage to the Cedar in *Lebanon*, where the trees are brought in walking and ſpeaking, which affect the mind more than plaine Similitudes; and in theſe we muſt not ſo much looke to the Letter, as to that which they call ἐπιμύθιον, or the thing ſignified by the Apologue.

Two Apologues onely found in the Scriptures.

Iotham bringeth in here the trees anointing a King, and they make choice of three moſt excellent trees; the Olive, the Figge, and the Vine-tree, and they all refuſed, and then they make choice of the Bramble. The three excellent trees which refuſe the government, the Olive, the Figge, and the Vine-tree, are deſcribed by three properties; the Olive for his fatneſſe, the Figge-tree for its ſweetneſſe, and the Vine-tree becauſe it cheared God and man: The Olive, *Iudg.9.9.* ſaith, *ſhould I leave my fatneſſe, wherwith by me they honour God and man*; in the Hebrew it is *Hehhadalti*, as if it ſhould ſay, will ye perſwade me with your faire words to leave my fatneſſe, that I ſhould be altogether deprived of it, ſo that I have nothing left in me worthy of commendation.

All the trees refuſe the Government.

The trees deſcribed by their properties.

הֶחְדַּלְתִּי *ex hiphil & hophal compoſitum, ſenſus eſt, veſtriſne verbis perſuaſa tta miſſam facere pinguedinem meam. juxta hiphil, & ea ipſa quoq; priver et deficiar juxta hophal, nihilq; amplius habeam in me commendabile.*

And if we will compare theſe three trees together, we muſt conſider them firſt as they ſerve for naturall uſes; ſecondly, as they ſerve for civill uſes; and thirdly, for religious uſes; and then we ſhall ſee the excellency of theſe trees.

The trees ſerve for a naturall, civill, and religious uſe.

Firſt, in their naturall uſe; conſider the wood of the Olive

Olive how farre it excelleth the wood of the Fig-tree, or the Vine-tree; The Cherubims were made of the Olive tree, 1 *King*. 6. 23. which was a wood both of indurance fit to be carved or cut better than the Algum or Almug trees which *Hiram* sent to *Salomon*, 1 *King*. 10. 11. and it was better then the Cedar of *Lebanon*, the wood of the Fig-tree was but a base sort of wood, but the Vine-tree is the basest of all, *Ezek*. 15. 2. 3. *will a man take a pinne of it to hinge any vessell*, it serveth for no vse if it be not fruitfull; it is like the salt, *if it loose the savour, it is good for nothing*, *Mat*. 5. 13.

The wood of the Olive tree excelleth the rest.

Secondly, consider the fruit of these trees; the Vine is *uvifera*, the Olive is *baccifera*, and the Figge-tree is *pomifera*, and they serue for most excellent uses in nature, the Wine serveth to cheare the heart of men, *Psal*. 104. 15. and *Pro*. 31. 19. *giue wine to him that is of a sadheart*. so *the Oyle maketh the face to shine*, *Psal*. 104. 15. and it is good for the annointing of the body. A *Romane* being asked how it came to passe that he lived so long; he said *intus melle & foris oleo*: it is fit for the anointing of the body: therefore those who wrestled of old were called *Aliptæ*.

Their use in naturall things.

ἀλείπτης *qui ungebat*, ἀλειφόμενος *qui unctus fuit*, *ab* ἀλείφω *ungo*.

Secondly, they haue good use in curing of wounds the *Samaritane* powred Wine and Oyle in the mans wounds *Luk*. 10. 34. and the Figge is good to mature a boyle; the Lord commanded to lay a lump of Figges to *Hezekias* boyle, *Esay*. 36.

For civill uses, the Oyle excelleth the Wine and the Figge, *for by me they honour man*, Iudg. 9. 9. There is *Vnguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the Battell, so *David* was anointed amongst the midst of his brethren to be their Captaine and King 1 *Sam*. 16. 13. Secondly there was *Vnguentum convivale*, Oyle which they used at their banquets, Eccles. 9. 8. *Let not Oyle*

unguentum { *militare* / *convivale* / *funebre*

Oyle be wanting to thy head, and let thy clothes be white. And thirdly, was *Vnguentum funebre,* as that box of Oyntment which was poured upon Christs head, *Math.26.12.*

The spirituall use of these trees.

Now let us consider them in their spirituall uses, as they served for the worship of God; under the old Testament the Wine and the Oyle were used in their Sacrifices, the Oyle in their Meat-offering and the Wine in their Drinke-offering; so in anoynting their High Priests; but the Figge had no use in their Ceremoniall worship; but in his worship under the Gospell the Wine goeth before the Figge or the Olive, for it is the signe of our Lords bloud in the Sacrament.

These trees fitly represent a good King.

The Olive, the Vine, and the Figge-tree, fitly represent a good King; the Olive for his fatnesse to cure and heale their wounds, *Esa.3.7. Non ero Hhobbes, I will not be a healer.* The *Seventie* translateth it, ἰατρὸς *ligator vulnerum*; it is the part of a good Prince to poure Oyle in the wounds of his wounded Subjects. Secondly, the Figge tree for his sweetnesse representeth a good King. *1 King.12.7. If thou wilt be a servant unto this people, and serve them this day, then they will serve thee for ever:* So *David* spake mildly and sweetly to the people, *1 Chron. 28.2. Heare me my brethren and my people.* Thirdly, the Vine-tree representeth a good King; the Wine gladdeth the heart, so *the light of the Kings countenance is life, and his favour is a cloud of the latter raine,* Prov.16.15.

חבש *Ligator vulnerũ.*

Three refused the Government, *Debora, Gideon,* and *Iephthe.*

When these trees which were excellent for their fruit had refused the Government, then they made choise of the Bramble for their King; the Bramble represented a bad King. First, the Bramble bringeth forth no fruit; Secondly, the Bramble hath no shadow to shadow the rest; thirdly, *Rhamnus* the Bramble is full of prickles, whatsoever it toucheth it holdeth fast, and it maketh bloud to follow; it was with this sort of thorne where-

The many evils which the Bramble brought with it.

with

with Christ was crowned; the *Italians* call it *Spina sancta:* Fourthly, the fire came from the Bramble and did not only burne the shrubs of the field, but also the Cedars which were tall, which might have seemed to be exempted from this tyrannie.

The *Persians* said of *Cyrus* their King, that he was their Father, and *Darius* their King was κάπηλος, a Vintner who sold them, but *Cambyses* their King was δεσπότης their Lord who hardly ruled over them.

πατὴρ. κάπηλος. δεσπότης.

The conclusion of this is, a good King is much to be honoured for the great good he doth to his Subjects: First, he is the head of the people, and as all the members of the body will hazard themselves for the safetie of the head, so should the subjects for the safetie of their Prince. Secondly, he is the Shepheard, and the Subjects are his flocke, but *who feedeth a flocke and eateth not of the milke*, 1 *Cor.* 9.7. Thirdly, he is the husband and his Subjects are his wife, and therefore she is called a widow when she wanteth her King, *Lament.* 1.1. What great lamentation doth a widow make when she wants her loving husband *Iosias*, then *she poured her liver out upon the ground, her eyes fayled with teares, & her bowels were troubled*, *Lament.* 2.11. Last, the Prince is the soule and the Subjects are the body, and the body should doe all things for the good of the soule; *he is the breath of our nostrils*, *Lament.* 4.12. We see how many obligations the Subjects owe to their King.

Conclusion.

CHAP.

CHAPTER III.

Why was God angry with them for chooſing of a King.

1 SAM. 8.7. *And the Lord ſaid unto* Samuel *hearken unto the voyce of the people in all that they ſay unto thee, for they have not reiected thee, but they have reiected me that I ſhould not reigne over them.*

God was not angry ſimply with the *Iewes* for chooſing of a King, but becauſe they prevented the time.

KIngly Government being the beſt Government, why was the LORD then angry with the *Iewes* for chooſing of a King?

He was not angry with them ſimply for deſiring and chooſing a King, but for the manner of their choice; for God was minded to have given them a King, but they would not ſtay the Lords leaſure, but anticipated the time; therefore the *Iewes* ſay of them, *comederunt immaturam uvam*, the grape was not ripe enough as yet; wee may ſee that God was minded to have given them a King, *Deut.* 17. becauſe he telleth them what ſort of King they ſhould chooſe, and what hee ſhould doe; and they ſay, that he gave them three things in commandement when they entered into *Canaan*; firſt, to chooſe a King; ſecondly, to roote out the *Canaanites*, and thirdly, to build a Temple for his worſhip: God was angry with them that they ſought a King ſo long as good *Samuel* ruled over them; he was angry with them becauſe they would have a King to reigne over them after the manner of the Nations, *Deut.* 17.14. *I will ſet a King over me like all the Nations round about me, but thou ſhalt ſet them over thee whom the Lord thy God will chooſe:* If they had ſaid to *Samuel*, give one to reigne o-

Three things given in commandement to the *Iewes* when they entered into *Canaan*.

ver

ver us after thy death, becauſe thy children are corrupt, 1 *Sam.*8.3. or give us one who may governe us in equitie; this had beene no offence to God: but ſimply to deſire a King like the Kings of the Nations, this was their ſinne, and herein they rejected not *Samuel*, but God himſelfe, 1 *Sam.*8.7.

Queſt. How was God rejected when they choſe a King, ſeeing Kings reigne by him, *Prov.* 8. and the Kings throne is Gods throne, 1 *Chro.*29.23.& 1 *King.*2.15.

Anſw. The Lord did reigne over them in both theſe ſorts of Government, but when the Iudges commanded and ruled them, they had not ſuch an abſolute Government as when the Kings reigned over them; the Iudges might make no Lawes, nor take tribute of the people as the Kings might doe; therefore the Lords immediate Government did more appeare when the Iudges ruled them, *Iudg.*8.23. *I will not rule over you, neither ſhall my ſon rule over you, the Lord ſhall rule over you.* And when they rejected *Samuel* here they ſaid in effect, as the *Iewes* ſaid when they diſclaimed Chriſt, *We will have no King to reigne over us but Cæſar, Ioh.*19.15. When the Iudges ruled over them then Gods power did more appeare helping them by weake meanes; but when the Kings reigned over them, then Gods wiſedome and his goodneſſe did more appeare in ſetling a government amongſt them, and making their Kings types of Chriſt. And as in Gods miracles his power did more appeare, but in his ordinary courſe working by nature his wiſedome and goodneſſe appeared more; ſo in theſe two formes of Government, his power did appeare more when the Iudges ruled over them; but in ſetling the Kingly government amongſt them, his goodneſſe and his wiſedome did more appeare.

The Iudges had not ſuch abſolute government over the people as the Kings had.

Gods power did more appeare when the Iudges ruled, but his goodneſſe and mercie appeared more when the Kings ruled.

Concluſion. The concluſion of this is, happy is that Kingdome when the King reigneth *a me, per me, & propter me* from me,

me, by me, and for me : *a me* when he is ſent by the Lord ; *per me*, when he is ſuſtained and upholden by the Lord ; and *propter me*, when he ſerves to glorifie God in his Kingdome.

CHAPTER IIII.

What *Samuel* meaneth by *Miſhpat Hammelech.*

כמשפט המלך

1 SAM. 8.11 *And he ſaid this will be the manner of the King that ſhall raigne over you, &c.*

KIMCHI ſaith whatſoever is ſet downe in this Text, it is lawfull for the King to doe it, and therefore he interpreteth *Miſhpat Melech*, 1 *Sam.* 8.8. *This ſhall be the Law of the King*, or *this is the thing which the King may doe by the Law* ; the Chaldie Paraphraſt paraphraſeth it *Nimuſa*, a Law.

כמשפט מלך
Lex Regis.

נימוסא *Lex, chaldaicè.*

Maymone expoundeth the words in this wiſe, he ſhall take your Beaſts at the Kings price, and your Olives and your Vines for to maintaine his ſervants in the Warres; and he ſaith, *in neceſsitate omnia pertinent ad jus regis, ſed extra neceſsitatem non pertinent*, in neceſſity all things pertaine by right to the King, but if there be no neceſſity they doe not pertaine to him : But this is not the meaning of the place.

Rambam filius Maymone.

Samuel deſcribeth a tyrant, and not what a King may lawfully doe.

The Lord is deſcribing here to them, that King which he is to give to them in his wrath, and not what a lawfull King may doe ; and *Miſhpat* here ſignifieth not a Law, but the manner and cuſtome of him who ſhould do ſuch things, as 1 *Sam.* 2.13. *And the Prieſts* [Miſhpat] *cuſtome was with the people to take the fleſh of the ſacrifice that did not belong to him.* Here it cannot be tranſlated, it was *the Prieſts Law*, for it had been ſacrilegious theft in the Prieſt to have taken any part of the ſacrifice, but that which was due to him. So this ſhould bee the

[*Miſhpat*]

[*Mishpat*] *or custome of this King* whom God sent in his wrath, that he should take any thing which he pleased from them, although it had not beene for necessary uses; but 1 *Sam.* 10.25. the word *Mishpat* is taken in another sense, then *Samuel told the people* [*Mishpat Hammelocha*] *the law of the Kingdome, and laid it up before the Arke.* Here *Mishpat* is taken in another sense, how the King should rule the Countrey, and this Booke *Samuel* laid up before the Arke; but this *Mishpat* was not laid vp before the Arke, but was set downe as a punishment for that people.

משפט המלכה
Lex Regni.

Now that this King which *Samuel* describeth unto them (whom God sent in his wrath) might not doe these things to his Subjects by lawfull authoritie, the reasons are these;

Reasons proving that he was not a lawfull King, who is described here.

First, God gave them this *King in his anger, and tooke him away in his wrath, Hos.* 13.11. Which cannot be said of any King in whom there is but the least sparkle of goodnesse.

Reas. 1.

Secondly, He will take your [*Cerem*] not onely your Vines, but also your Vineyards, as *Ahab* tooke *Naboths* Vineyard; whereas *David* bought from *Arauna* the Iebusite the ground to build the Temple on.

Reas. 2.
כרם

Thirdly, He will take their tithes; either he will take these tithes from thr Priests, and that had beene sacriledge; or else he will tithe the people over againe, and that had beene too hard a burden for them.

Reas. 3.

Fourthly, He will make your young men slaves, and your young women drudges; but the good Kings of *Israel* never did so, they set not the *Israelites* to any servile worke, 2 *Chron.* 2.17. And *Salomon set the Israelites to be overseers ever the worke of the Temple, but he set Strangers to doe the servile workes.*

Reas. 4
The Kings of *Israel* made no free men slaves.

When the Holy Ghost describeth a good King, hee calleth him *Nadibh:* and εὐεργέτης in the New Testament, *Bountifull Lord, Luk.* 22. In

εὐεργέτης.

Queſt. In what Kings were theſe puniſhments accompliſhed;

Anſw. The *Iewes* hold that they were not all accompliſhed in one King, ſome of them were accompliſhed in *Rehoboham*, 1 King. 12. 16. ſome of them in *Ahab*, 1 King. 21. and ſome in *Omri*, Micah 6. 16.

Concluſion. The Concluſion of this is, a good King ſeeketh not theirs but them, therefore good ſubjects ſhould anſwer as an Echo, *We and ours are thine*, and the good King or *Nadibh* will anſwere *I and mine ſhall be ever for you my people.* When the Maſter ſendeth his ſervant away with his reward, and the ſervant doth his dutie faithfully, then it is called συμφωνία, *Mat.* 20. 2.

נדיב *Princeps, à munificentia et liberalitate ſic dictus.*

CHAPTER V.

A Difference betwixt the Election of *Saul*, and the Election of *David*.

1 SAM. 13. 14. *The Lord hath ſought him a man after his own heart.*

FIrſt *Saul* was choſen but out of the tribe of *Benjamin*, but *David* out of the tribe of *Iuda*; and the Kingdome was intailed to him and his poſteritie, but not to the poſteritie of *Saul*. In Chriſts genealogie none is called a King but *David* onely.

Saul was choſen by lot *David* immediately.

Secondly, *Saul* was choſen by lot, but *David* more immediately by God; and even as *Matthias* when he was choſen by lot, his calling was not ſo ſolemne as *Pauls* was: ſo neither was the calling of *Saul* ſo ſolemne as was the calling of *David*, *Non tam miſit Deus Saulum quàm permiſit populo*, God did not ſo much ſend *Saul* to the people, as he permitted him to goe to them.

Thirdly, when he ſpeaketh of *David*, he ſaith 1 *Sam.*

13.14. *Quæsivi*, [*Bikkesh*] *est diligenter inquirere*, to inquire diligently, *Cant.3. Exod.*4.19.2 *Sam.*22.33. And he was as glad in finding of him, as the Widow was when she found her groat, who called in her neighbours to rejoyce with her when she had found it, *Luk.*16.9.

בקש *diligenter inquirere.*

Fourthly, *Quæsivi mihi, est dativus Commodi. Zach.*9.9. *Behold thy King commeth unto thee*; that is, for thy profit and benefit. So *David* was the King that would serve for the Lords glory.

Mibi est dativus commodi, id est, in commodum meum.

Fiftly, he chose *David* according to his owne heart, this was *verbum amoris*; and there was great similitude betwixt *Davids* heart, and Gods owne heart. The *Iewes* observe concerning *David*, that when he had sinned in numbring of the people, God said to the Prophet, *Goe tell David*, 2 *Sam.*24.12. 1 *Chron.*21.10. Giving him no other title but *David*; as *Kimchi* marketh upon that place; but when he had a purpose to build a house for the Lord, then he said, *Go tell my servant David*, 2 *Sam.* 7.5. 1 *Chron.*17.4. Shewing what account he maketh of such, and how acceptable men are to him, when they seeke his glory, and the good of his Church. So when the people had committed Idolatry, the Lord calleth them *Moses* people, *Goe get thee downe, for thy people which thou broughtest out of* Ægypt, *have corrupted themselves*, *Exod.*32.7. He calleth them not my people, because they were blotted with such a blot as was not to be found in his children, *Deut.*32.5. Now because *David* was a King fit for Gods worship, see how friendly he speakes of him, *I have sought to me a man*; that is, an excellent man.

How the Lord calleth *David* his servant.

Why God calleth the Israelites *Moses* people.

Sixtly, *according to my heart*; I made not choice of him for his comely stature, as the people made choice of *Saul*, but I chose him because he was a man according to mine owne heart.

God chose not *David* for his stature.

The Conclusion of this is, 1 *Sam.*16.7. *a man judgeth*

Conclusion.

Carneos habere oculos quid.

according to his eyes, but the Lord looketh to the heart; the Lord hath no eyes of fleſh, Iob 10.4. That is, he looketh not to outward qualities as men do; but his eyes pierce into the heart; and he made choice of *David*, becauſe he ſaw his heart was upright. The heart of the Prince is the object of the eye of God.

CHAPTER VI.

Of the anoynting of their Kings, and whether the Kings and Prieſts were anoynted with the ſame Oyle or not.

PSAL. 89.27. *I have found* David *my ſervant, with my holy Oyle have I anointed him.*

How the anointing of the Kings and Prieſts pertaineth to the Iudiciall Law.

ALthough the anointing of the Kings and Prieſts was a thing ceremoniall under the Law, yet thus farre it falleth under the Iudiciall Law: firſt, what Kings and their ſonnes ſucceeding them were anointed; ſecondly, whether the Prieſts and the Kings were anointed with the ſame Oyle or not.

There were three ſorts of perſons anointed under the Law, Kings, Prieſts, and Prophets.

All the Prieſts at the firſt were anointed.

All the Prieſts were anointed at the firſt, both the high Prieſts and the inferior Prieſts, *Levit.*8. but afterwards onely the high Prieſt was anointed and his ſonnes after him, *Levit.*6.11 & 21.10. & 16.32. therefore he was called the anointed of the Lord.

How the Prieſt was anointed.

The Prieſt when he was anointed, firſt, he was anointed with Oyle, ſecondly, ſprinkled with bloud, and thirdly, with bloud and oyle, *Levit.*8. The firſt was upon his head, the ſecond upon the fleſh, and the third upon his garments.

So

So the King was anointed, but the Kings sonne was not anointed, if his father was anointed before him; one anointing served for both, because the Kingdome is the Kings inheritance for ever, *Deut.* 17.20. But if there had beene a sedition, they did anoint him, to pacifie the people, and settle the sedition, and to make known who was the right King; as *Salomon* was anointed, because of the sedition of *Adonijah*, 1 *King.* 1. and *Ioash* because of *Athalia*, 2 *King.* 11. and *Ioahaz* because of his brother *Iehojakim*, 2 *King.* 30. 30.

What Kings were anointed.

Maymone in his Treatise of the Implements of the Sanctuary, *cap.* 1 *sect.* 4.

Whether were the Kings and Priests anointed with the same Oyle or not?

Quest.

There were foure Kings anointed at the first with common Oyle, called the Oyle of *Balsom*; but not with holy Oyle. First, *Saul* was anointed with this common Oyle when *Samuel* first anointed him, this was done in *Rama*, where neither the Sanctuary nor holy oyle were; secondly, he who was anointed with this common oyle was *David* by *Samuel* at *Bethlehem*; thirdly, *Hasael* and *Iehu* by one of the children of the Prophets, 2 *King.* 9. 1. And the *Iewes* say, that those who were anointed by the Prophets, were anointed with common Oyle; but those who were anointed by the high Priest were anointed with holy Oyle.

Answ.

Foure Kings anointed both with common oyle, and with the holy oyle.

But *Saul* when he was made King over *Israel* at *Mizpeh*, was anointed with the holy oyle by the high Priest, and *David* was anointed with the holy Oyle at *Hebron* and at *Ierusalem*; when they were anointed before by the Prophets, it was but a preparation to this holy Oyle.

The Church of *Rome* holdeth that the King and the Priest were not anointed with the same Oyle, that they may advance the Pope above Princes: their reason is this;

Becanus de jure regio.

None that had the holy Oyle upon his head might

Object.

lament for the dead, *Levit.*21.10. But the King might lament for the dead; therefore he was not anointed with the same Oyle wherewith the high Priest was anointed: they prove that the King might lament for the dead, as *David* did for *Absalon*, 2 *Sam.*18.33 so for *Abner*, 2 *Sam.*3.21.

Answ. Although the King and the Priest were both anointed with the same oyle, yet the Priest is forbidden especially to lament for the dead, because he was a more vive type of Christ than the King was; and concerning *Davids* mourning after the Beere; *R: Iudah* answereth, that *David* did this to purge himselfe, that he was not guiltie of the bloud of *Abner*: and the Text saith, *that the people and all Israel understood that day, that it was not of the King to slay Abner the sonne of Ner*, 2 *Sam.*3.27. The ceremony gave place here to the necessitie, hee mourned that he might take the suspition out of the hearts of the people, and for his mourning for *Absolon*, his passion miscarried him.

Why the high Priest might not mourn for the dead.

Why *David* mourned for *Absolon* and *Abner*.

Now the reasons proving that they were both anointed with the same sort of Oyle are these.

Reas. 1. First, the Oyle wherewith the Kings were anointed, is called the holy Oyle: *with mine holy Oyle have I anointed him*, *Psal.*89.27.

Reas. 2. Secondly, these are the two *Olive branches that stood before the Lord*, *Zach.*4.11. The Chaldie Paraphrast paraphraseth it thus; those are *Zerubbabel* and *Ioshua*, the Prince of the people, and the high Priest; because they were both anointed with the same sort of Oyle.

Obiect. But there was none of this sort of Oyle in the second Temple, therefore the high Priest in the second Temple was not called *Vnctus Iehovæ* the anointed of the Lord, but *vir multarum vestium* the man with the many clothes; he was distinguished then from the rest of the Priests by the severall Ornaments which he wore, but not by his anointing. Al-

Although there was no materiall oyle in the second Temple, wherewith they anointed the King and Priest, yet the spirituall anointing was figured here, by the comparison taken from the annointing in the Temple. So *Nehem.*7.65. there was neither *Vrim* nor *Thummim* in the second Temple, yet by the forme in the first Temple he expresseth what Priests shall bee in the second Temple. *Answ.*

Thirdly, the King was in dignitie above the high Priest, but onely when the Priest asked counsell at the Lord for him, the high Priest stood when the King sate in the house of the Lord, 2 *Sam.*7.18. Is it probable then that he was anointed with an inferiour sort of oyle to that wherewith the Priest was anointed? *Reas.*3.

A comparison betwixt *Davids* anointing and Christ, *David* was thrice anointed; first, in *Bethlehem* secretly by *Samuel*; secondly, at *Hebron*; and thirdly, at *Ierusalem*: so Iesus Christ was anointed in the wombe of the Virgin; secondly, this anointing manifested it selfe more when hee taught at *Nazareth*, *Luk.*4.13.14. see *Act.*7.37,38. And this anointing was fully manifested in his resurrection, *Psal.*45. *David* thrice anointed, so was Christ.

David was anointed a King, but he was not an anointed Prophet to attend upon that calling onely, as *Esay* and *Ieremiah*; but Christ was anointed both King and Prophet: *Melchizedeck* was a King and a Priest, but he was not a King, Priest, and a Prophet, as Christ was. *Samuel* was a Priest and a Prophet; but he was not a King, Priest, and Prophet, as Christ was. There was never any anointed King, Priest, & Prophet, but Christ onely, and we are made in him *regale sacerdotium*, 1 *Pet.* 1.9. *a royall Priesthood.* None anointed King, Priest, and Prophet, but Iesus Christ.

It may be asked seeing all the children of God are called *Meschim*, or Christs, whether is this Christs proper name, or is it an appellative name? *Quest.*

Answ. It is but his appellatiue name, and Iesus is his proper name, but yet by way of excellencie, it is appropriate to Christ, all Christians are *Meſichim*, but Christ is *Hameſhiah*, that annointed of the Lord, *Luk.* 2. 26. He is not so much called the annointed *in concreto*, as the oyle *in abſtracto*, *Eſay* 10. 27. *I will take away the yoke for the Oyles ſake*, that is, for the anointeds sake Iesus Christ.

Christ called the oyle.

Conclusion. The Pope claimeth to be aboue Kings in his anointing, in state, and worldly dignitie; therfore this sheweth him to be that man of sinne, who *exalteth himselfe aboue all that are called gods*, 2 *Theſſ.* 2. 4. that is, aboue all Princes and Kings.

CHAPTER. VII.

How the Kings of *Iudah* and *Iſrael*, brake this Commandement in multyplying riches.

DEVT. 17. 17. *Neither ſhall hee greatly multiply to himſelfe ſilver and gold, &c.*

How the Kings of *Iuda* and *Iſrael* might multiplie riches.

IT is lawfull for Kings to multiplie riches by lawfull meanes; first, of their owne proper inheritance, 1 *Chro.* 29. 3. this the Hebrewes call *Segulla*, *I haue of my owne proper good.* Secondly, the King may multiply his riches by husbandry, as *Vzzia* did, 2 *Chron.* 26 10. So by tributes and gifts given unto him by other Nations, 2 *Chron.* 17. 5. in token of their homage and subjection So with things purchased by lawfull warre from captiues, 2 *Sam.* 8. 10. & 1 *Chro.* 18. 22. 2 *Chro.* 15. 7. So for the safetie of his Country, and for the good of his Subjects, he may require tributes and taxations from the people, and more than ordinary Subsidies, which

which all turnes to their good: for as the vapours which are drawne up to the Clouds, are not reserved there, but are sent downe to the earth againe to water it, and to make it fruitfull; so the Subsidies which the King exacteth from the people this wayes, come backe againe to their use, to keepe and to defend them.

How *David* came by his riches.

David had great riches, and hee got his riches three wayes: first by his tributes; secondly, by the spoyle of his enemies; for he fought twenty battels, and got all the spoyle from the enemies; and thirdly, he had *argentum capitationis*, the pole-money of all the people; and all this he laid up for the building of the Temple of the Lord; therefore he saith, 1 *Chro.* 22. 14. *Now behold* [*Begnaneí*] *in my povertie or afflictiõ, I have prepared for the house of the Lord an hundred thousand talents of gold, &c.* Why calleth he it, his povertie? because he had nothing but that which he had from the Lord, 1 *Chron.* 29. 16. And therefore he would returne it backe againe for the building of a house to him: here *David* multiplied silver, but not contrary to the law. So *Salomon* exceeded all the Princes of the earth in riches, his Dominion was from the river of *Egypt* to *Euphrates*; and from *Libanus* Northward, to the Mediterran Sea, all those were tributaries to him; the Queene of *Sheba* brought out of *Arabia Felix* much spices to him, 1 *King.* 10. And he had three Navies that came home every third yeare with gold and pretious stones; and the whole twelve tribes payed tribute to him: hee did not here contrary to the law, that the King should not multiply riches but that blessing was then fulfilled in him which was made to *Abraham*, and his seed should possesse, from the river of *Egypt* to *Euphrates*.

בעניי *in afflictione mea*

Salomon how he came by his riches.

The Law saith, *Deut.* 17. 17. *Non multiplicabit sibi valde* [*lo jarbe lo meod,*] in 2 *Chron.* 32. 27. it is said of *Hezekias* that he had *exceeding much riches*: [*Harbe meod,*]

לא ירבה לו מאד

the very ſame words which are in the interdiction, did *Hezekias* gather his riches contrary to the law here? Not; the meaning of the law then is this, that a King ſhould not multiplie gold and ſilver, to put his confidence in them, or for unneceſſary uſes; and it ſeemeth that *Salomon* brake not this law untill the Temple was built, the City enlarged, and the warres ended; then for him in his old age to lay ſuch heavie tributes and taxations upon the people, was to multiply riches unto a wrong end: when *Salomon* gave gold and ſilver at *Ieruſalem* as plenteous as ſtones, 2 *Chro.* 1.15. This was lawfull to give to his Subjects, but *Eccleſ.* 2.8. hee ſayes, *I gathered me alſo ſilver and gold*, when he gathered it onely to ſatisfie his covetous deſire, and not for neceſſary uſes, that was the tranſgreſſion of the Law.

The next part of the interdiction was this, that hee ſhould not multiply horſes to himſelfe.

The end of this interdiction was firſt, to take away all commerce & dealing with the *Egyptians*, for having commerce with the *Egyptians*, & bringing horſes from thence, they were in danger to bee infected with idolatry. Secondly, he forbad them to multiply horſes, leaſt they ſhould truſt in them *Pſal.* 20.7. *Some truſt in Chariots, and ſome in Horſes, but we will remember the name of the Lord our God.* He forbad to multiply horſes to truſt in them, therefore the Lord commandeth *Ioſhua* 12.6. *Thou ſhalt hough their horſes*, [*Tegnakker Suſeben*] *ſubnervabis equos*, thou ſhalt not kill them, but cut the maſter-ſinew, and make them unfit for any ſervice and warre hereafter, that they might doe no ſervice againſt the people of God afterwards: they might take Camels and Aſſes in the Battell, *Numb.* 31.11. and ſuch beaſts as were not fit for the warres, and if at any time they reſerved any of the Horſes, it was but a ſmall number: ſo we ſee 2 *Sam.* 8.4. that *David* of a thouſand Chari-

ots

Why God forbad them to multiply.

תעקר סוסיהן

Subnervabis equos.

Ioſhua why commanded to hough the horſes.

ots and ſeaven hundred horſemen which he tooke in the warres, *reſerved onely horſes for an hundred Chariots* but he houghed all the reſt of the Chariot horſes hee left them ſo, that they might ſerue for other uſes, but not for the warres, and he reſerved here but the tenth part of them; *Salomon* at the firſt was commended for the multitude of his horſes, becauſe he kept them for the defence of the Countrey; but the Law forbiddeth to keepe them for unneceſſary uſes, for oſtentation, or for truſting in them, and ſo *Salomon* fell afterwards to multiplie horſes and gold exceedingly, but not for neceſſary uſes: and ſee how *Eſay* is a Commentary to this law, *cap.*2.7. 8. and ſheweth us the end of this enterdiction, when he ſaith, *the land is full of ſiluer and gold, neither is ther any end of their treaſures; their land is alſo full of their horſes, neither is there any end of their Chariots; their land is alſo full of Idols*. Here we ſee why the Lord forbiddeth them to multiply horſes, becauſe theſe drew them to make a league with Idolaters, and made them worſhip Idols.

When horſes & ſilver may be multiplied.

Multiplying of horſes and gold, draw them to Idolatrie.

Thirdly, the King is forbidden to multiplie Wiues, *Pro.*31.3. *Giue not thy ſtrength to women, nor thy wayes to that which deſtroyeth Kings*: the Heathen Kings gaue themſelues much to haue many wiues: *Aſſhuerus* commanded, that through all his Provinces which were an hundreth twentie and ſeaven, that the moſt beautifull Virgins ſhould be brought to him, *Eſth.* 2.3. And *Darius* had as many wiues as there are dayes in the yeere; but *Salomon* exceeded them all in the number of his wiues.

The heathens multiply Wiues.

*Iuſtini.lib.*12.

The number of *Salomons* Wiues and Concubines are reckoned diverſly, 1 *Kin.* 11.3. it is ſaid that he *had ſeven hundred wiues Princeſſes, & three hundred concubines* but *Cant.*6.8. there *are ſixtie Queenes and eightie Concubines, and virgines without number*: where he alludeth to

The reconciliation of theſe two places 1 *King.* 11.3. and *Cant.* 6.8. concerning *Salomons* Wiues.

to the number of *Salomons* wives: *Genebrard* goeth about to reconcile the places this wayes, that *Salomon* at the first had but sixtie Queenes, and eightie Concubines; but afterward their number came to seven hundred wives, and three hundred Concubines; but this reconciliation cannot stand; for then it should follow that *Salomon* wrote the *Canticles* before hee repented; but the true reconciliation is this, although he had seven hundred Queenes, yet he had sixtie of them who were most in favour with him, and honoured by the people, and these are set downe, *Cant.* 6. 8. and they were brought forth that day that *Salomon* married *Pharaohs* daughter, and when *they saw her, they praised her beautie and dignitie*, and they said, *who is shee that looketh out at the windows as the morning*; the whole number of his Wives and Concubines seemeth to have beene a thousand, *Eccles.* 7. 28. *Of men I have found one of a thousand, but I have not found a woman amongst these thousands.*

Sixtie Queenes which were in favour with him.

This Law that the King should not multiply wives, the *Iewes* restrained it to eighteene wives; they say that *David* the King had sixteene wives, 2 *Sam.* 15. 16. *the King left ten women which were Concubines to keepe the house*, these Concubines were his wives, and besides it is said, 1 *Chro.* 3. 6. that he had six wives moe, in all hee had sixteene. So *Rehoboam* had eighteene wives, 2 *Chro.* 11. 21. And they adde farther, that *David* had six wives before *Nathan* came to him, 2 *Sam.* 3. 13. then the Lord said unto him, 2 *Sam.* 12. 8. *if that had beene too little for thee, I would have ouermore given thee such & such things*; the word is twice repeated here [*Cahenna ve cahenna*] *quot illæ quot illæ*, twelve moe make in all these eighteene wives which *David* might have had; and the *Targum* paraphraseth that place, *Deut.* 17. 17. *Ne multiplicet uxores ultra octodecem, ne depravent cor ejus*, he shall not multiply Wives above eighteene lest they corrupt his

The *Iewes* restraint of multiplying wives.

כהנה וכהנה

his heart; and *Salomon Iarchi* upon *Deut.* 17. he shall not multiply wives above eighteene, because we find that *David* the King had but eighteene wives. Yee see upon what a sandie ground they build this: they say that *David* and *Rehoboam* brake not this commandement, because they contained themselves within the number of eighteene; but *Salomon* who exceeded the number, hee brake the commandement.

Multiplying of wives was against the Law.

To multiply wives was altogether against the law; for *they two shall be one flesh*, bindeth him as well that sitteth upon the throne, as him that draweth the water and heweth the wood: but this to multiply horses and gold, is but *secundum quid* against the Law; that is, it is not simply forbidden, but onely for unnecessary uses, and to put their trust in them; but to enable them for the defence of their Countrey, and benefit of the Estate; that is not forbidden.

Multiplying of horses not altogether against the Law.

CHAPTER VIII.

A comparison betwixt *Sallomons* Kingdome and Christs.

PSAL 89. 2. *His throne shall bee established as the Moone, and shall endure as the Sunne before me.*

Salomons Kingdome compared to the Moone. *Simile.*

DAVID prayed for his sonne *Salomon*, that the *Lord would give his Iudgements to the King*, and hee compareth his Kingdome to the Moone; for as the Moone borroweth her light from the Sunne, so he beggeth of the Lord, that he would give light to his sonne *Salomon* to direct him: and as Astrologians observe, that when the Moone is joyned with a bad Planet,

Planet, then her influence is bad; but when she is joyned with a good Planet, then her influence is good; so *Salomon* in his Government when he was joyned to Idolatry, and strange women, then there was a bad influence upon his Government; but when he tooke the direction from the Lord, then the Kingdome flourished.

Plinnius de Gemmis. Simile.

There is a stone in *Arabia* called *Selenites*, which groweth with the Moone, and decreaseth with it; when the Moone is in the wane, yee cannot see the stone in the perfect colour; but when the Moone is at the full, then the stone groweth againe to the full: so *Salomons* Kingdome, as long as he got light from the Lord it waxed; but when he turned once from the Lord, it decayed daily. Last, it was like the Moone, the Moone in twentie eight dayes finisheth her course, fourteene dayes to the full, and fourteene to the wane; so from *Abraham* to *Salomon* fourteene generations, then the Moone was at the full; then from the end of *Salomons* dayes untill *Zedekiah* were fourteene generations; and then his Kingdome decayed and waned.

Salomons kingdome like the Moone in waxing and waning.

Salomon the King when hee judged *Israel* he sat in a throne, 1 *King*. 10. 18. *and the King made a great throne of Ivorie, and overlaid it with the best gold*; the throne had six steps, and the top of the throne was round behinde, and it stood in the porch of Iudgement where he judged the people, 1 *King*. 7. 7. and there were stayes in each side in the place of the seat, and two Lyons stood behind the stayes, and twelve Lyons stood there, sixe on the one side, and sixe upon the other upon the sixe steppes, *and there was not the like made in any Kingdome*, 2 *Chron*. 9. 17. This throne of *Salomon* was called *Solium Domini*, becaus he judged the Lords judgement there, and it differed from that pillar which stood in the Temple, for that was a pulpit in which they read the Law, 2 *Chro*. 6. 13. and it was called [*Cijor*] but this throne

The difference betwixt *Salomons* throne of *Ivorie* and the brazen scaffold.

בִּיּוֹר *Suggestus.*

throne was called *Ciſſe*, and it ſtood in *Domo Libani*, next adjacent to the Queenes Palace; it was made of Ivory, which was in great requeſt amongſt the *Iewes*; and *Salomon* alludeth to it, *Cant.*4.6. *thy necke is like a Tower of Ivorie*.

throne.

Alluſion.

There were ſixe Lyons upon the one ſide as he went up to his throne, and ſixe upon the other, a Lyon at every ſteppe; theſe Lyons on every ſide ſignified that all the twelve tribes were ſubject to *Salomon*, and acknowledged him as their King; and the two Lyons which ſtood before the ſtayes ſignified, that the two tribes *Iuda* and *Benjamin* ſhould not depart from *Salomon*, but continue with him, and his poſteritie, to be ſtayes to uphold his Kingdome; which was ſignified by the garment of *Ahija* the *Shilonite*, rent in twelve pieces, ten were given to *Ieroboam* and two onely left to *Rehoboam Salomons* ſonne, 1 *King.*11.

What the Lions ſignified on every ſide of the Throne.

And the *Iewes* write, that as he aſcended upon every ſteppe or degree to his throne, a cryer cryed to him thus; upon the firſt ſteppe he cryed, [*lo titeh Miſhpat*] *judicium ne inclinato*, wreſt not judgement; ſecondly, when he aſcended upon the ſecond ſteppe he cryed unto him, [*lo tikir panim*] *perſonam ne reſpicito*, accept no perſons in judgement; when he aſcended upon the third ſteppe, he cryed unto him, [*lo tikahh ſhohher*] *munus ne recipito*, take no bribes; when he aſcended upon the fourth ſteppe, he cryed [*lotittang lech aſherah*] *non plantabis lucum*, thou ſhalt not plant a grove, when he aſcended upon the fift ſteppe he cryed unto him [*lotakim lech matzebah*] *noli erigere ſtatuam*, ſet not up a pillar; when he aſcended upon the ſixt ſteppe, he cryed unto him [*lotizbahh ſhor*] *ne mactato bovem* kill not an Oxe, that is, ſacrifice not to Idols: as he aſcended by degrees, ſo the admonitions did grow by degrees, from juſtice to have a care of religion; and as the *Iewes* had *Pſalmos graduum*,

The admonitions which they gave the King when he aſcended to his Throne. *In Zoxorennu P. Shophat.*

1 לא תטה משפט

2 לא תכיר פנים

3 לא תקח שוחד

4 לא תטע לך אשרה

5 לא תקים לך מצבה

6 לא תזבח שור

graduum Pſalmes of degrees which they ſang when they aſcended to the Temple ſo theſe were *admonitiones graduum*, that he ſhould not pervert iuſtice, that he ſhould abſteine from idolatrie, that he ſhould not plant a groue, nor erect a pillar for Idolatrous worſhip, and that he ſhould not ſacrifice to Idols. The twelue Princes of *Iſrael* ſat round about this throne; and Chriſt alludeth to this forme *yee ſhall ſit upon twelue thrones iudging the twelue tribes*, *Luk.*22.30.

Alluſion.

A compariſon betwixt *Salomon* and *Chriſt.*

Now let us compare *Salomon* with Chriſt;

1 Firſt, in their name, *Salomon* was *jejidia*, beloved of God, but Chriſt was the onely beloved ſonne of his Father.

2 Secondly, in his annointing, *Salomon* was onely anointed, and all the reſt of his brethren ſecluded from the Kingdome; but we are anointed by Chriſt, and receiue grace for grace from him, *Ioh.*1.16. and are made *coheirs with him.* Rom.8.17. in his Kingdome; here is a greater then *Salomon.*

3 Thirdly, *Salomon* was crowned his Father being aliue, here was *Leo & catulus Leonis*, the Lyon and the Lyons whelp: ſo Chriſt *thought it not robbery to bee equall with the Father*, and to reigne with him, *Phil.*2.6. here is a greater then *Salamon.*

4 Fourthly, *Salomon* was obedient to his Parents, ſo Chriſt, *Ioh.*8.49, I *honour my Father*, that is, my heavenly Father *and he went home and was obedient to his Parents*, *Luk.*2.51 Here is a greater than *Salomon.*

5 Fiftly, by *Salomons* mariage, friendſhip was made up betwixt *Egypt* and *Iſrael*; but Chriſt marrying his Church, friendſhip is made up betwixt God and man; here is a greater than *Salomon.*

6 Sixtly, in the extent of his Kingdome, *Salomons* Kingdome reached but from the Mediterrean Sea to *Euphrates*; but Chriſts Kingdome reacheth to the ends of the earth,

earth, *Psal.* 2.3. *I will give thee the ends of the earth for a possession*; here is a greater than *Salomon*.

7 *Salomon* exceeded all the Princes of the world in riches, but *in Christ are hid all the treasures of wisedome and knowledge*, *Col.* 2.3. here is a greater than *Salomon*.

8 Let us compare *Salomons* pietie and Christs, *Salomon* built the Temple; but Christ was both the Temple, Priest, Sacrifice, and Altar; *Salomon* offered an hundreth thousand Bullockes; but Christ offered a greater Sacrifice, even himselfe upon the Crosse, here is a greater than *Salomon*.

Christ and *Salomon* compared in pietie.

9 The Kings of the earth were subject unto him, but Christ *Revel.* 17.14. had written upon the hemme of his garment, *Rex regum, & Dominus dominantium*, King of Kings and Lord of Lords, the lowest thing which is in Christ, is aboue all the Princes, of the earth; here is a greater than *Salomon*.

10 When *Salomon* went to the Temple *he had foure and twenty thousand to guard him with their Targets out of Libanus*, 1 *Chro.* 27.1. and 2 *Chro.* 11.12. and when he went to bed, he *had threescore valiant men about him of the valiant of Israel*, *Cant.* 3.7. But Christ hath *ten thousand times ten thousand, & thousands of thousands of Angels attending him*, *Rev.* 5.11, here is a greater then *Salomon*.

11 Let us compare them in their wisedome, *Salomon* for his wisedome *had a large heart, like the sand of the sea* 1 *King.* 3..29. Obserue his wisedome in deciding the matter betwixt the two women, 1 *King.* 3. the thing was done in the night, there were no witnesses no probable conjectures favouring the one more than the other, the allegations of the Mothers both alike, no difference betweene the childrens age: *Salomon* gathered that shee was the mother who had the bowels of compassion towards the infant: *Counsell in the heart of man is like deepe waters, but a man of understanding wil draw it out*. Pro. 20

Christ and *Salomon* compared in wisedome.

5.

5. *Salomon* by his underſtanding drew out here who was the mother of the living childe, but he muſt haue ſome meanes whereby to know this; but Chriſt to whom darkeneſſe is as light, he ſeeth the ſecrets of the heart, and *all things are naked before him, Heb.* 4 13. here is a greater then *Salomon*.

12 His Iuſtice in puniſhing *Ioab* and putting *Abiathar* from the Prieſthood but Chriſt ſhall put downe all his enemies, and purge his Church of hirelings, *Mat.* 21. 12. here is a greater then *Salomon*.

Laſtly, all the earth ſhall be bleſſed in *Salomon*. When the *Iewes* bleſſe any man, they pray for him after this manner, *Beneficus ſit tibi Deus ac liberalis, ut præſtitit ſe erga ſervum ſuum Salomonem*, this was but fulfilled in type in *Salomon*: but the truth was fulfilled in Chriſt. *Eſa.* 65. 16 *He who bleſſeth himſelf on the earth, ſhal bleſſe himſelfe in the God of truth*: & he concludeth this *Pſalme* for *Salomon*, *Amen, Amen, Pſal.* 72. 19. *Salomon* was not he that could effectuate the prayers of the Church, but Chriſt is that *true and faithfull witneſſe, who is yea and Amen, Rev.* 3. 14.

Salomon being ſuch a vive type of Chriſt, whether might he haue beene thought to haue been a reprobate or not?

Queſt. Arguments proving *Salomons* repentance

He cannot be thought to be a reprobate; for firſt,

Anſw.

He was the Pen-man of the Holy Ghoſt, & they were holy men, *Luk.* 1. 70. *As he ſpake by his holy Prophets*.

Reaſ. 1.

The Lord heard *Salomons* prayer, and accepted of his ſacrifices, 1 *King*, 3. 6. which he never did in any oblation of the wicked; *Eſay* 1. 11. 12. 13. ſo *Ioh.* 9. 31. *Wee know that God heareth not ſinners*, that is, Impenitent ſinners.

Reaſ. 2.

See Pro. 15. 8.

Thirdly, He is ſet downe as an example of Imitation, 2 *Chro.* 11. 17. *Rehoboam in the firſt three yeares of his Raigne followed the footſteps of David & Salomon*: hence it

Reaſ. 3.

it followeth, that *Salomon* being set downe as an example of Imitation for good, that he died a penitent and reconciled to God; and as the evill beginnings of *Manasseh*, discommended the evill end of *Ammon*; so the good beginnings of *Rehoboam*, commended the good end of *Salomon*.

Salomon set downe as an example of good.

When the Kings of *Iuda* and *Israel* are set downe for examples, these Rules are to be observed.

Rules to be observed concerning examples.

First, when the wicked father liveth in his sinnes, and dieth in his sinnes, and his sonne is said to walke in his wayes, and follow his example, then the bad sonne died miserably as his father died, 2 *King*. 15.9. *Zachariah* is said *to have done that which was evill in the sight of the Lord, as his fathers had done; hee departed not from the sinnes of Ieroboam, the sonne of Nebat, who made Israel to sinne*.

Regula 1.

Secondly, when the wicked King repenteth him of his sinnes, and his bad sonne is said to follow his example, then it is to be understood, that he followed his example in his first yeares, and sinfull dayes. Example, 2 *King*. 21.20. it is said of *Ammon, that he walked in all the wayes that his father Manasseh walked in, and served Idols which his father Manasse served*; This is to be understood onely of *Manasses* first dayes, and not of his last dayes, when he repented him of his wickednesse.

Regula 2.

Thirdly, when a bad King repented him of his wickednesse, and his sonne is commended for following of his wayes; then it is to be understood, that he followed him in the end of his life, and not in the beginning; as 2 *Chron*. 11.17. *Rehoboam in the first three yeares of his Reigne followed the footsteps of David and Salomon*.

Regula 3.

Fourthly, If the beginning of a King be good, and his end bad, then his sonne is never said to walke in his wayes, although he be a good man. Example, *Asa* began

Regula 4.

gan well, yet becauſe hee fell away, 2 *Chron.*10.10. therefore good *Iehoſaphat* is never ſaid to walke in his wayes. And the Lord giveth the reaſon of this, *Ezek.* 16.24. *When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, his former righteouſneſſe ſhall be no more remembred.* And againe, *when the wicked turneth away from his wickedneſſe, and doth that which is lawfull and right, he ſhall live.*

Salomon is cenſured by the Holy Ghoſt, not that hee had utterly forſaken God, but that he went not fully after the Lord; or that his heart was not perfect as was the heart of *David* his father.

Concluſion. The Concluſion of this is; *Salomons* Kingdome flouriſhed ſo long as he followed the Lord; therefore Religion is a ſtrong pillar like *Iakin* or *Bognaz* to uphold a Kingdome; otherwiſe it will ſtand but upon brickle feet of yron and clay, as *Nebuchadnezzars* Image did, *Dan.*2.33.

CHAPTER IX.

Whether *Rahab* was a betrayer of the Citie of *Iericho* or not?

IOSH.2.1. *And the Spyes came into an Harlots houſe, named* Rahab, *and lodged there, &c.*

Things objected againſt Rahab for receiving the Spyes. IT may be ſaid againſt *Rahab*, firſt that ſhee was an Harlot, and therefore no marvell that ſhe was ſo readie to betray the Citie in which ſhe was borne, receiving the Spyes into her houſe.

Secondly, when the King ſent unto her, ſhe anſwered him not as a dutifull Subject ought to have done, but hid

hid the Spyes in her houſe, and let them downe by a Cord through the window, and taught them how to eſcape, and when the Searchers came to ſeeke them, ſhe ſaid, *ſhe knew not what men they were, or whither they were gone*; whereas in the meane time, ſhe had brought them up to the roofe of the houſe, and hid them with the ſtalkes of Flaxe, which ſhe had laid upon the roofe in order, *Ioſh.* 2.6.

Obiect.

But it may be ſaid in defence of *Rahab*, that the knowledge which ſhe had from the Lord exempted her from treaſon, as not being bound any more by the common Law, ſhe becomming now a member of the Church, and ſo had no more to doe with that Societie wherein ſhe lived before.

Anſw.

Grace takes not away the bonds of nature.

Grace taketh not away the bonds of nature, neither doth the Law of God take away the Law of nature, but rather eſtabliſheth it, 1 *Pet.* 2.5. *Feare God and obey the King*: a King and his Subjects are Infidels, ſome of his Subjects are converted to the faith, as it fell out in the Apoſtles dayes, that the Emperors remaining Infidels, yet ſundry of their Subjects were converted to the Chriſtian faith. Did their Chriſtianitie looſe the bond of obedience which they ought to their Emperour? God forbid; but confirmed it rather, therefore the Apoſtle willeth *to make all ſort of ſupplication for them*, 1 *Tim.* 2.1.

Rahab was free of treaſon.

But *Rahab* was free from the crime of treaſon, for firſt God revealed unto her, that the *Iſraelites* were to take this Citie, and deſtroy it. Secondly, ſhe knew that whether ſhe had diſcovered the Spyes, or hid them, yet the Citie ſhould be deſtroyed: wherefore it was beſt for her in the deſtruction of the Kingdome which ſhe could not ſave, to ſave her ſelfe and her own houſhold; and here ſhe conformed her will to the will of GOD; and as he is no traytor, who yeeldeth an Hold to the

Prince of the Land, although it be contrary to the will of him, who hath commandement over the Hold: so when *Rahab* yeelded the Citie to the Lord, contrary to the will of the Inhabitants of *Iericho*, she is not to be reputed a betrayer of the Citie for that. *Heber* the *Kenite* and his wife made a covenant with the *Canaanites*, and a covenant with the *Israelites* the people of God; now there was warres betwixt the *Israelites* and the *Canaanites*, *Sisera* the *Canaanite* flieth into the tent of *Iael* the wife of *Heber* the *Kenite*; What shall shee doe in such a case? If she kill *Sisera* then shee breaketh her covenant with the *Canaanites*; and if she let *Sisera* goe free, then she will fight against the people of God, and destroy them; here her wisedome teacheth her what to doe, to kill the *Canaanite* with whom she had onely a civill league, and to saue the *Israelites*, with whom shee had both a spirituall and a civill league.

Heber made a covenant with the *Cananites* and with the *Israelites*.

Iael had a civill league with the *Canaanites* but a civill and spiritu. all league with the *Israelites*.

There were three sorts of the Nations, with some they might haue *fœdera commerciorum*, as *David* & *Salomon* made with the King of *Tyrus* 2 *Sam*. 5. 11. 1 *King*. 5. 12. of whom it is said, he made this covenant with them, *according to the wisedome that God had given him*. So Christ sought water of the woman of *Samaria*, and *David* fled to the King of *Gath* for a refuge. Secondly, there were the *Ammonites* and the *Moabites*, *Deut*. 23. 6. *Ye shal not seeke their prosperitie all your dayes*: that is, ye shall not enter into covenant of friendship with them, but yet *Deut*. 2. 19. they are forbidden to make warre against them. And so the seven Nations they were not to seeke their good, but yet upon submission they were to accept of them. Thirdly, there were the *Amalekites*, and the se they were utterly to destroy.

Three sorts of strangers with whom the *Israelites* had to doe.

Rahab was saved, although she was a *Canaanitish* and one of the seven Nations who were to be destroyed; for that law, that the seven Nations should be destroy-

How the law of the destroying of the seven Nations is to bee understood.

ed,

ed, should be interpreted by another law, to wit, they were to be destroyed, unlesse they had submitted themselves, and became tributaries unto the people of God, *Deut.* 20.10. *When thou commest nigh a Citie to fight against it, then proclaime peace unto it; and it shall be, if it make thee answer of peace, & open unto thee, then it shall be that all the people that are found therein, shall be tributaries unto thee, and they shall serve thee.* So 1 *King.* 9.26. *And all the people that were left of the Amorites, Hittites, Perizites, Hivites and Iebusites, which were not of the children of Israel, their children which were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Salomon levie a tribute of bond-service unto this day.* And it was the people of the seven Nations, who *hardned their hearts*, with whom *Ioshua* tooke not peace, *Iosh.* 11.19,20.

The *Cananites* were bond-slaves to *Salomon.*

When the *Gibeonites* came to *Ioshua*, if they had told him the truth, that they were a people that dwelt amongst them, and that they came not from a farre Countrey, but were *Canaanites* indeed, and came to seeke their peace, (which they did not for feare) then *Ioshua* was bound to have spared their lives upon their submission: and whereas the men of *Israel* said then, *Peradventure yee dwell among us, and how shall we make a league with you? Iosh.* 9.7. The meaning is, we cannot make *sociale fœdus vobiscum*, but onely *deditionis*, that is we cannot make a covenant or league of mutual friendship with you, but wee may take you as servants and slaves, if ye submit your selves; and if it had beene simply unlawfull to have made any sort of league with the *Canaanites*, then the posteritie of *Saul* would not have beene punished for the breach of this oath. *Ambrose* saith well, *Pacem quam dederant non censuerant revocandam, quia firmata erat sacramenti religione, nedum alieni perfidiam arguat, suam fidem solveret*; that is, they held

Fœdus { *Sociale.* / *Deditionis.*

Ioshua might make a league of peace with the *Canaanites*, but not of mutual friendship.

that it was not lawfull to break the oath that was made, leſt finding fault with other mens falſhood, he ſhould become perjured himſelfe.

Ioſhua a type of Chriſt.

Ioſhua was a type of Chriſt; as *Ioſhua* ſent meſſengers to the *Canaanites* to receive either peace or warre: ſo the Lord hath ſent his *Fæciales* into the world, to bid them either receive peace or warre; and as *Rahab* held out a red threed to be a ſigne that whoſoever remained in her houſe, ſhould be ſaved; and they who went out of it, ſhould be killed: ſo there is no ſalvation to thoſe who are without the Church, which is marked with the bloud of Chriſt, *Act.* 2 47. *Rahab* being the firſt fruits of the Gentiles, implied that the Gentiles ſhould be received into the Church, and be ſaved.

Rahab a type of the Church.

CHAPTER X.

Whether the Kingdome of *Iudah* or *Iſrael* were the beſt Government?

The Kings of *Iſrael* proceeded by way of Iuſtice formally.

IT may ſeeme at the firſt, that the Kings of *Iſrael* did more formally proceed by way of Iuſtice, than the Kings of *Iudah* did; the Kings of *Iſrael* did not proceed by way of arbitrary Iuſtice, neither was there any peremptory execution upon the wil of the King. When *Naboth* was to be ſtoned to death, the matter was handled after a judiciall forme, which might have given ſatisfaction to the ignorant people, who knew not the device and ſecrecie of the matter.

But

But the Kings of *Iudah* proceeded by their absolute authoritie, as may appeare in some of them, who tooke away their Subjects liues by their absolute authoritie, without any order of law, or processe in Iudgement. *David* killed the *Amalekite*, and againe, he seemeth to haue broken his oath, swearing that nothing should befall *Shimei*, and yet he biddeth his sonne *Salomon* put him to death, *thou art a wise man, and knowest what thou hast to doe*, 1 *King.* 2. and so caused to kill *Ioab* who was *Davids* neere kinsman, and who had undergone many dangers for the glory of God and the good of the Church, 2 *Sam.* 10. And he dedicated many of the spoyles which he had taken in the warres to the house of the Lord, 1 *Chro.* 26. 8. he fought for his Countrey all *Davids* time; he was faithfull to the King, he stood for *David against Saul*, he followed him still, although he was banished, and at that time when he was made Captaine, 2 *Sam.* 18. he did represse the sedition of *Sheba*, even when *David* would haue put him from his place, and put *Amasa* in his stead, 2 *Sam.* 20. 4. It was he that forbad the King to number the people, 2 *Sam.* 24. It was he who first invaded *Sion*, 1 *Chron.* 11. It was he who by his wisedome taught the woman of *Tekoa* for to obtaine pardon for *Absalon*; It was he that was most skilfull in the warres; It was he that fought against the *Syrians*, and the *Amorites*, and all the enemies of the Church; and it was he who in modestie when he had gotten the victory, refused to take the praise to himselfe but sent for the King that he might get the praise of the victorie, 2 *Sam.* 12. 28. He was not ἀοργησίας or implacable; when *Abner* sought peace at him he willingly granted it, so did he to the people of *Abel*, 2 *Sam.* 20. He had good successe in the warres, he was a terror to all his enemies, 2 *Sam.* 10. as to *Hadarezer*, the *Edomites &c.* therefore it may seeme that *David* by his absolute authority,

The Kings of *Iudah* proceeded by absolute authority.

What things objected to *David.*

Ioabs worthy deeds reckoned up. *Ioab* was *Davids* kinsman.

He gave many things to the house of the *Lord.*

Represted the sedition of *Sheba.*

Dissuaded *David* to number the people.

Reconciled *Absalon* to his father.

Subdued many wicked Nations.

He had good successe in his warres.

What things objected to *Salomon*.

authoritie, cauſed him to be put to death unworthily. And as for *Salomon* he ſeemeth moſt unjuſtly to haue killed his brother *Adonijah*, for firſt, he was *Davids* eldeſt ſonne now alive; ſecondly his father loved him moſt dearely; thirdly he never did finde fault with him for ſeeking the Kingdome, and *Salomon* might ſeeme here to be too rigorous; for *Titus* a Heathen Prince was more mercifull to his brother, for when his brother did affect the Kingdome, yet notwithſtanding he lovingly embraced him and diſſwaded him from that courſe; and *Seneca* writeth of the like in his firſt booke of *Clemencie*, *cap.* 9. how *Auguſtus* ſpared *Cinna*, and made him of a foe a friend.

Suetonius lib. 9.

Heathen kings loving to their brethren.

David and *Salomon* Prophets.

But if we ſhall conſider that the Kings of *Iudah*, eſpecially *David* and *Salomon* being directed by the ſpirit of God immediately, had a better warrant to proceede by their ſole authoritie, than the Kings of *Iſrael* had, we ſhall be of another minde: and where it is objected that *David* killed the *Amalekite* onely upon his owne confeſſion; the confeſſion out of ones owne mouth, if it be the confeſſion of one that is well at himſelfe, and is not wearie of his life, and if he ſtand conſtantly at it, then the confeſſion out of his owne mouth is ſufficient, *Luk.* 19, 22: *Wicked ſervant, out of thine owne mouth will I judge thee.* Secondly, this *Amalekite* gloried that he had killed *Saul*, and ſo flattered *David*: and laſtly he was an *Amalekite*, againſt whom the Lord had given out ſentence long before, that they ſhould all be killed with the ſword, and the Lord was wroth with *Saul* for ſparing the *Amalekites*.

David in killing the *Amalekite* ſinned not.

When one may be condemned upon his owne confeſſion.

David brake not his oath in cauſing *Shimei* to be killed.

The ſecond thing objected to *David*, is the breaking of his oath in cauſing *Shimei* to be killed, when hee had ſworne that nothing ſhould befall him; but it was not for his former railing that he was put to death, but for his new traſgreſſion: *David* ſaith to his ſonne *Salomon*,

Habes

Habes apud te, 2 *Sam.* 28. that is, confine him, and suffer him not to goe abroad; for he is a mightie man, and is *able to gather together a thousand of Benjamin*, 2 *Sam.* 19. 17. therefore *Salomon* makes him to sweare that hee should never goe beyond the brooke *Kedron* under the paine of death, and he most willingly assented unto it, yet he brake his oath and went to seeke his fugitive servant, and for the breach of this oath, *David* commandeth to put him to death, and *Salomon* caused to execute him, and after his first transgression, he is kept in ward here, and he is like a fish taken upon the hooke, but yet not pulled out of the water to bee dressed by the Cookes.

Simile.

Obiect.

But *Salomon* layeth to his charge that sin which was forgiven him, 1 *King.* 2. 42. *thou knowest what thou didst to my Father David.*

Answ.

Both *David* and *Salomon* pardoned this sinne but conditionally, that he should not fall into a new sinne; and even as an old *Cicatrix* being healed, if it get a new blow, is more dangerous than any other wound; so a fault pardoned, if the man fall into sinne againe aggravateth the sinne more; he was pardoned conditionally onely, that he should not transgresse againe.

Shimei had his former fault pardoned conditionally.

Obiect.

But it may seeme too great a punishment for so small a fault, going but out to seeke his fugitive servant.

Answ.

He was guiltie of treason, in setting light by the Kings commandement, and he bound himselfe by an oath, if he did transgresse.

Shimei how guiltie of treason.

As for the killing of *Ioab*, all the commendations set downe for his prayse are nothing, if yee will compare them with the foule offences; that which he did for his Country maketh him not a good man; his skill in militarie discipline, maketh him not a good man, but a good warriour; and justly he deserved death, for hee would have had the Kingdome from *Salomon* to *Adonijah*

David sinned not in causing *Salomon* to kill *Ioab*.

Ioabs vices.

He would have *Adonijah* to be King.

nijah, hoping thereby to have gotten preferment under him; as *Abner* would have had the Kingdome from *David* to *Ishbosheth*, and from *Ishbosheth* to *David* againe, onely for his owne advancement: so would *Ioab* have *Adonijah* to have the Kingdome, hoping thereby to get preferment to himselfe: therefore he was not to be reckoned amongst the loyall and faithfull Subjects of the King.

He delighted to see men kill others. He killed *Abner* and *Amasa*.

And whereas the vertues are reckoned up, wee shall finde moe vices than vertues in him; first we shall see him delight to see one kill another, which he thought to have beene but a sport, 2 *Sam.*2.14. And looke to his cruell murthering of *Abner* and *Amasa*, he shed the bloud of peace as it had beene in warre: and when *Abner* looked for no such thing, he traiterously killed him, neither was he awhit moved when he was defiled with their bloud, when he saw the bloud both upon his girdle, and his shooes, he gloried in it; and he was readie to kill *Vrijah* at the commandement of the King; So he killed *Absalon* the Kings sonne, contrary to the Kings commandement. Wherefore *Salomon* being a Prince of peace, would not have his servants turbulent like *Ioab*, but would have them, as Christ would have his Disciples, not to seeke fire from heaven to be revenged upon the *Samaritans*, for *then they knew not of what spirit they were*, *Luk.9.55*.

He killed *Absolon*.

Why *Salomon* killed *Adonijah*, *Ioab*, and *Shimei*.

Now for *Salomons* killing of *Adonijah*, we must not judge rashly of *Salomon*, who had many excellent vertues in him; the great vertues which were in him, *meekenesse*, *veritie*, *fortitude*, and *justice*, were the foure Horses, as it were, which drew his Chariot, *Psa.*45.4. First, his meeknesse, hee was the Prince of peace, and therefore he pardoned *Adonijah*, *regnum auspicandum a clementia* a King should begin his reigne with clemencie and meeknesse, for this procureth the favour of his subjects;

Salomon sinned not in killing *Adonijah*.

Foure chiefe vertues found in *Salomon*.

Salomons meeknesse in sparing *Adonijah*.

subjects; so *David* would not kill *Shimei* in the beginning of his reigne; but *Rehoboam* that would not gratifie the people in the beginning of his reigne, his Kingdome prospered not. Secondly, his veritie; if thou be a good man, *a haire of thy head shall not fall to the ground.* Thirdly, his justice when he failed againe, justly hee caused to put him to death. Fourthly, his fortitude; although *Adonijah* had a great faction which were against *Salomon*, ye he durst be bold to cause to apprehend him: so *Salomon* for *Adonijahs* second transgression justly caused to execute him, and we are not to measure his heavenly wisedome by the morall vertues which are found in *Titus* and *Augustus*; *Adonijah* was guiltie of treason, for he sought *Abishaig* onely for that end, that he might get the Kingdome. Secondly, he saith, that the Kingdome belongeth still to him; he was not like good *Ionathan*, who willingly gave way to Gods ordinance, he knew well that the Lord had appointed the Kingdome for *Salomon*, 2 *Sam.* 7. The sonne which shall come out of thy loynes, shall build thy house, and succeed in the Kingdome: this was spoken after all his other sonnes were borne, and this aggravated all the rest of his sinnes, that he affected the Kingdome, his father being yet alive, and although his father was decrepit, yet he ruled by his Counsellours, and he was not weake in minde now although in body.

Salomons veritie in keeping his promise to *Adonijah.*

Salomons fortitude and justice.

How *Adonijah* was guiltie of treason.

Wherefore we may conclude, the Kingdome of *Iudah* to be the best government, and still to be preferred before the Kingdome of *Israel.*

Conclusion.

CHAP.

CHAPTER XI.

Whether the *Iewes* might chuſe *Herod* for their King or not?

DEVT. 17. 15. *Thou mayſt not ſet a ſtranger over thee, which is not thy brother.*

THE *Iewes* diſtinguiſh thoſe who were Gentiles both by father and mother, from thoſe who were borne *Iewes*. Thoſe who were ſtrangers both by father and mother, they called them *Bagbag*, by a contraction, for *Benger*, and *Bengerah*, that is, *filius proſelyti & proſelytæ*, and they were called ἀλλοφύλλοι; but thoſe who were *Iewes* both by father and mother, were called *Hebræi ex Hebræis*, *Phil.* 3. 5. *an Hebrew of an Hebrew*, that is, both by father and mother they were Hebrewes, and they were called ὁμοφύλλοι, and γνήσιοι.

בן גר pro בן גר ובן גרה *Filius Proſelyti et Proſelytæ.*

The Proſelytes that were converted from Gentiliſme to Iudaiſme, were of two ſorts; if they were newly converted, they were called *Gerim*, which the *Seventie* tranſlate προσηλυτοι; if they had dwelt long amongſt them, then they were called *Toſhibhim*, *inquilini*, and the *Seventie* tranſlate them πάροικοι, as yee would ſay, *Pariſhioners*; ſuch a ſtranger was *Achir*, *Iudith* 14. who beleeved in God and was circumciſed.

Two ſorts of Proſelytes.

גר *Extraneus.*

תושב *Inhabitans.*

אזרח *Inquilinus.*

Thoſe Proſelytes who were converted to the faith, and continued in the faith of their Parents, they were called [*Goi gnikkere*] *Gentiles fundamentales*, that is, Gentiles who embraced the grounds of Religion, and theſe became [*Ezrahhim*] *Indigenæ*.

גוי עקרי *Gentilis fundamentalis.*

אזרחים *Indigenæ.*

Theſe Proſelytes although they were converted, yet they might not enter into the Congregation untill the third

When the Proſelytes might enter into the Congregation.

third generation, that is, they might beare no publicke charge untill that time.

Edomites and *Egyptians* distinguished from other strangers.

God himselfe distinguished the *Edomite* and the *Egyptian* from other strangers, *Deut.*23.7. He will not have his people to account them as other strangers, *Thou shalt not abhorre an Edomite, because hee is thy brother*; and hence we may see, why the *Iewes* might choose *Herod* for their King: First, because he was an *Idumean* their brother; secondly, because he was the sonne of Parents who were Proselytes, *Antipater* & *Antipas* both Proselytes: Thirdly, he himselfe was a *Iew* by profession, and standing in the third generation, therefore he might enter into the Congregation, and they might choose him for their King. *Herodiani* certaine wicked *Iewes* tooke *Herod* for their Messias, now if *Herod* had not beene accounted a *Iew*, they would never have acknowledged him for their Messias.

The reasons why *Herod* might be King.

The name of a *Iew* is taken sometimes largely, and sometimes strictly; when it is taken largely, it comprehendeth all which were *Iewes* by profession, *Esth.*8.17. *many became Iewes.*

The name [*Iew*] taken strictly or largely.

Sometimes againe it is taken more strictly, for those *Iewes* who dwelt on the west side of *Iordan*, and they were called *Iudæi Hierosolymitani, the Iewes that dwelt about Ierusalem*, *Luk.*3.1. *Pilate was governour of Iuda, and Herod of Galilie*; *Iuda* here is strictly taken; but sometimes *Herod* is called King of the *Iewes*, here it is largely taken, *Mat.*2.1.

The name [*Gentile*] taken strictly or largely.

So the name [*Gentile*] is taken sometime strictly, as *Paul* applieth it to the converted Gentiles, *Galat.*2.12. but when Christ said, *Goe not into the way of the Gentiles*, *Mat.*10.5. Here it is taken largely, for all the Gentiles.

Obiect.

But *Iosephus* calleth *Herod* but a private man, therefore it may seeme that the *Iewes* never acknowledged *Herod* for their King, and the *Iewes* said of *Herod*, *Quòd non est rex, neq; filius regis.* The

*Lib.*14.*cap.*11. & 17.

Anſw. Why *Herod* was called a private man.

The reaſon why he was called a private man was this, becauſe he was not deſcended of the Prieſts; for at that time the poſteritie of *David* carried no ſway amongſt the people, but onely the poſteritie of the Prieſts, and whoſoever were not Prieſts, were called [*Gnim haaretz*] *populus terræ*, ſee *Ioſephus lib.* 14. *cap.* 12.

עם הארץ *Populus terræ.*

If yee will reſpect *Herods* firſt deſcent, then he may be called *Alienigena*, and not *Iudæus*, in his firſt deſcent he is ἀλλοφύλος, and *tranſcriptus*, and his Kingdome may be called *Malcoth Hagerim*, the reigne of a ſtranger, but becauſe *Herods* father, and grandfather were not altogether ſtrangers from the people of God (for they were *Edomites* and Proſelytes) therefore he was not reckoned as a ſtranger: but it fell out amongſt the *Iewes*, as it did amongſt the *Romans* and *Athenians*, that thoſe who were ἄγραφοι, and *adſcriptitij*, were alwayes hated of thoſe who were naturall and inbred Citizens: So the *Iewes* hated thoſe who were Proſelytes, becauſe of the old hatred that was betwixt the *Iewes* and the *Gentiles*; and they made a Canon amongſt them, *Vt caverent ſibi in decimam generationem à Proſelytis*, that they ſhould not meddle with the Proſelytes untill the tenth generation.

מלכות הגרים

Concluſion.

Wee may conclude this point then, that the *Iewes* might ſafely chooſe *Herod* for their King now, being a *Iew* by profeſſion, and deſcended of Parents who were *Iewes* by profeſſion: and the latter *Iewes* diſtinguiſhed not well betwixt *Ger* and *Goi*, who reckoned *Herod* ever to be a ſtranger.

CHAP.

CHAPTER. XII.

Whether *Iſhboſheth* was a Rebell in affecting the Kingdome or not?

2 Sam. 2. 8. *But* Abner *the ſonne of* Ner, *Captaine of* Sauls *Hoſt, tooke* Ishboſheth *the ſonne of* Saul *and brought him over to* Mahanaim, *and he made him King over* Gilead, *&c.*

IT may be ſaid of *Iſhboſheth*, that he was no Rebell in accepting of the Kingdome after his father *Saul* was dead; for firſt, he was his fathers eldeſt ſonne now living: and by the law of Nations, the firſt borne, or he that was in place of the firſt borne, did ſucceede *Exod.* 11. 5. and 1 *King.* 2. 15. And ſo amongſt the *Edomites*, the firſt borne ſucceeded in the Kingdome, 2 *King.* 3. 27. he tooke his eldeſt ſonne who ſhould haue reigned in his ſtead, & offered him for a burnt offering upon the wall.

Their reaſons who hold that *Iſhboſheth* ſinned not in taking the Kingdome.

The firſt borne by the law of Nations ſucceeded in the kingdome.

Secondly, *Iſhboſheth* had the conſent almoſt of all the people, for eleven tribes acknowledged him for their King.

Thirdly, he had good ſucceſſe amongſt his Subjects; firſt, in *Mahanaim*; then amongſt the *Gileadites*; thirdly, amongſt the *Aſhurites*,; fourthly, in *Izreel*; fiftly, in *Iuda* and *Beniamin*, and laſtly, over all *Iſrael*, 2 *Sam* 2. 9.

The ſucceſſe that *Iſhboſheth* had.

Fourthly, he reigned ſeven yeares amongſt them, and by that it may ſeeme, that it was a ſetled Kingdome.

Obiect.

The thing that may be alledged againſt him is this, that *Mephiboſheth* was the ſonne of the eldeſt brother and therefore by right ſhould haue ſucceeded before him. But *Mephiboſheth* was a lame man, and an impo-

Anſw.

tent

tent creature, and was not fit for Government, and therefore by right the Kingdome ſucceeded to *Iſhboſheth*.

Inſt. And if it be ſaid, that *David* was appointed King by the Lord,

Anſ. we may ſay, that *Iſhboſheth* knew nothing of this, and he was *in bona fide*: and moreover, *David* calleth him *a righteous perſon*, 2 *Sam.*4.9. therefore it may ſeeme that he did not uſurpe or affect the Kingdome wrongfully.

Iſhboſheth compared with *Ieroboam* in affecting the Kingdome.

Now let us compare *Iſhboſheths* affecting of the Kingdome, and *Ieroboams* affecting of the Kingdome; *Ieroboam* had the word of the Lord by *Ahija* the Prophet that he ſhould be King, and he confirmed it unto him by a ſigne, in renting of the Cloke in twelve pieces, thus much he had from the Lord; but he was a wicked and prophane man, and got the hearts of the people rather by diſcontentment and mutinie than by heartie good will, and herein *Iſhboſheth* farre exceeded him.

Againe, *Ieroboams* affecting of the Kingdome might ſeeme to be a revenge; for he fled away to *Egypt* from *Salomon* as a traytor, and now to be revenged upon his ſonne, he draweth away the ten Tribes from him, and ſo *Iſhboſheths* entering to the Kingdome ſeemeth to be better than his.

Reply. *Iſhboſheth* notwithſtanding all that is ſaid for him cannot be excuſed; he was his fathers eldeſt ſonne, but the Kingdome goeth not alwayes by ſucceſſion, it pleaſeth God to change this forme ſometimes, as *David* was choſen King and not his eldeſt brother, and ſo was *Salomon* choſen and not *Adonijah*. And if it had come by ſucceſſion, then *Mephiboſheth* ſhould have ſucceeded and beene preferred before him, for although hee was lame in his feet, yet he was not lame in his mind. And where it is ſaid, that he had the conſent of all the people, their conſent is nothing without the conſent of the ſuperiour God himſelfe, *by me Kings reigne*, *Prov.*8.9.

Iſhboſheth cannot be excuſed for affecting the Kingdome.

God

God had declared long before, that *Saul* should not reigne, but that *David* should reigne, and *Ionathan* gave way to it, therefore he could not be ignorant of this, but being blinded by presumption, and misled by craftie *Abner* (who thought in effect to be King himselfe) he affected the Kingdome. And whereas *David* calleth *him a righteous person*; we must distinguish *inter justitiam causæ, & justitiam personæ*, betwixt the righteousnesse of his cause, and the righteousnesse of his person, although he was otherwise a good man, yet he had not a good cause in hand; and if we should joyne his cause and his death together, we may thinke that it was a just punishment of his rebellion; for he was murthered by *Baanah* and *Rechab* upon his bed in his bed-chamber, 2 *Sam.* 4. 7.

Saul could not be ignorant that *David* should be King.

Iustitia { *causæ.* / *Personæ.*

The conclusion of this is; He that affecteth Gods Kingdome in the heaven, & he who affecteth his Kings throne upon the earth, shall both miserably perish; and as God vindicateth his owne honour when any man claimeth it; so he vindicateth the honour of the King, if any man affect it. *Feare God, honour the King*, 1 *Pet.* 2. 17.

Conclusion.

CHAPTER XIII.

Whether it was lawfull for the *Iewes* to pay tribute to *Cæsar* or not?

MAT. 22. 17. *Tell us therefore, what thinkest thou? Is it lawfull to pay tribute to* Cæsar?

THE *Iewes* who were a people alwayes subject to rebellion and mutinie, propounded this question to Christ, *Is it lawfull for us to pay tribute to Cæsar*

The *Iewes* a people prone to rebellion.

The ſpeech of the *Iewes* in defence of their libertie.

or not? As if they ſhould ſay, we have alwayes beene a free people, to whom many Nations have payd tribute; we are a people who are commanded to pay our tithes and firſt fruits onely to the Lord. The Lord commanded us to chooſe a King of our ſelves and not a ſtranger, *Deut.* 17. How ſhall we then pay to *Cæſar* who is but a ſtranger? *Cæſar* hath taken us violently, and made us captives, & daily his Publicans moſt unjuſtly oppreſſe us; how then ſhall we pay tribute to him? and ſhall we give him this penny which hath an Image upon it, contrary to the law of God which forbiddeth Images? And then we pay this wayes head by head this pennie to him, it maketh the *Romans* inſult over us, as if we were negligent of the worſhip of our God, & worſhippers of a falſe God. Who can abide to ſee how theſe *Romans* have abuſed, and doe ſtill abuſe the Temple of God? And how *Pompey* and *Craſſus* have robbed the Temple? And how they exact of us that penny that ſhould be payd onely to the Lord? And if any Nation in the world have a priviledge to free themſelves from the ſlavery and bondage of ſtrangers, moſt of all have we *Iewes*, who are Gods peculiar people; and we would gladly know, Maſter, what is thy judgement in this caſe and we will ſtand to thy determination; if thou bid us give it, we will give it; but if thou forbid us, we will ſtand to our libertie, and vindicate our ſelves, as the *Macchabees* our Predeceſſors have done. The *Herodians* came here with the *Phariſies* to Chriſt, waiting what word might fall from him; If Chriſt ſhould have anſwered any thing contrary to the *Roman* power, then the *Herodians* would have fallen upon him; or if he had ſaid at the firſt, give this tribute to *Cæſar*, then the *Iewes* would have fallen upon him, as an enemy to their libertie So they thinke to enſnare him what way ſoever he anſwered. But the Lord who catcheth the craftie in their

The *Phariſies* with the *Herodians* ſought to intrap Chriſt.

their owne craft, doth neither answer affirmatively nor negatively, but saith, *Why tempt yee me? shew me a penny*, and he asked them, *whose Image and superscription is* upon the peny; they say *Cæsars*; then our Lord inferreth, that they were bound to pay it unto *Cæsar*. And Christ reasoned thus; Those which are *Cæsars*, and belong not unto God, should be given to *Cæsar*; but this penny is such; therefore it should be given vnto *Cæsar*. The Assumption is proved because tribute belongeth to the Conqueror, and he coyneth the money, and putteth his Image upon it, in token of his Dominion over the Subjects, and they should pay it unto him as a token of their subjection.

Shew me a penny. This was not the penny which was commanded to be payed to the Lord yearely. The *Iewes* payed a threefold halfe shekell to the Lord. The first was called *Argentum animarum*, *Exod*. 30. 2. which every one payed for the redemption of his life. The second was *Argentum transeuntis*, that is, the halfe shekell which they payed to the Lord, when they were numbered head by head, 2 *King*. 12. 5. The third was that halfe shekell which they offered freely unto the Lord. This halfe shekell had *Aarons* rod upon the one side, and the pot with Manna upon the other; and when they were under the *Romanes*, or captives under any other forraine Princes, the Maisters of their Synagogues used to gather this halfe shekell of them yearely, and send it to *Ierusalem* to the high Priest. This was not the penny which *Cæsar* craved of them, for it had *Cæsars* Image and superscription upon it. Neither would the Lord haue bidden them giue that to *Cæsar*, which was due to God.

The *Iewes* under the Law payed a threefold halfe shekell.

This tribute which *Cæsar* exacted, was not the halfe shekell which was due to the Lord.

This *Didrachma* which they payed to *Cæsar* was as much in value, as the halfe shekell; and Christ himselfe although he was free and the Kings son, yet he payed it

Christ payd this tribute

it for himselfe and for *Peter*, *Mat.*17.27. And so *Mary* when Christ was in her wombe went to *Bethlehem* to pay this tribute to *Cæsar*, *Luk.*2.5.

This Image set upon *Cæsars* money was not contrary to that, *thou shalt not make to thy selfe any graven Image*; for it was not made for a religious use, but for a civill use.

Denarius what.

This penny which *Cæsar* exacted of the *Iewes* was but *Denarius*, (*Denarius*, *Didrachma*, and *Numisma*, were all one) this *Denarius* was the ordinarie hire of a workman for a day, *Mat.*20.2. and the daily wages of a Souldier, as *Tacitus* saith. What if the *Roman* Emperour had exacted as much of them as *Pharaoh* did of their Predecessors? What if he had done to them as *Salomon* did to their Predecessors in his old age? or as *Rehoboam* did to them, whose little finger was heavier than his fathers loynes? What ingratitude was this for them to grudge for paying so little a tribute to the Emperour who kept them in peace, who kept Legions, and Garrisons of Souldiers, to defend them from the *Arabians* and *Parthians*? he did not make them to worke in bricke and clay, as the *Egyptians* did their predecessors, neither tooke he their liberties from them; he permitted them to keep their Sabbaths, Circumcision, and their *Synedria*, their Synagogues, and προσευχάς; and *Dion* testifieth of *Augustus*, that when he gave commandement to take tribute of the *Iewes*, that it should not bee taken from them upon their Sabbath, but they should delay it till the next day. Now for all these benefits had they not reason to pay this tribute to *Cæsar*?

Cæsar was more milde to the *Iewes* than *Pharaoh* or *Rehoboam*.

He permitted them to use their liberties.

Men may defend themselves and stand for their libertie, but when they are once conquered, no place to repine. *Agrippa* (as *Iosephus* testifieth) in his speech to the *Iewes*, who were called *Zelots* for their preposterous desire that they had to free themselves from subjection

Men should not repine after they are become subject.

to

to the *Romans*, said unto them after this manner, *Intempestivum est nunc libertatem concupiscere, olim ne ea amitteretur, certatim oportuit; nam servitutis periculum facere, durum est, & ne id subeatur, honesta certatio est, at qui semel subactus, despicit; non libertatis amans ducendus est, sed servus contumax*; that is, it is out of time now to desire your liberty, yee should have rather long since striven not to have lost it; for it is a hard thing to undergoe servitude, and it is a lawfull strife to withstand it; but when a man is once overcome and yeelded himselfe, and then rebelleth, he is not said to be a lover of his liberty, but to be a rebellious subject. And *Iosephus* saith, *Qui victi sunt & longo tempore paruerunt, si jugum rejecerint, faciunt quod desperatorum hominum est, & non quod libertatis amantium est*, those who are once overcome and have served a long time, if they shake off the yoke, they play the part of desperate men, and not of those who love their libertie.

Conclusion.

Now let us conclude this; give unto God that which is Gods, and to *Cæsar* that which is *Cæsars*, *Math.22. Homo est nummus Dei*, because he carrieth Gods Image, give to him that penny which was lost, *Luk.16.* Light the Candle, sweepe the house, finde it out, and give to him: and *give unto Cæsar that which is Cæsars*, *Pro.24.21. Feare God and honour the King.* Give not divine honour to the King, as the *Herodians* did, who cryed *the voyce of God and not of man.* Say not *Divisum Imperium cum Iove Cæsar habet*, neither under pretext of Religion, withdraw that from the King which is due unto him, as the *Essæni* did, and the *Pharisies* would have done, but keepe an equall midst betwixt them both, and remove not the ancient markes, *Prov.23.10.*

Man is Gods penny stamped with his Image.

CHAPTER XIIII.

Whether *Naboth* might have justly denyed to sell his Vineyard to *Ahab*, or not?

1 KING. 21.3. *And* Naboth *said to* Ahab, *the Lord forbid it mee, that I should give the inheritance of my fathers unto thee.*

NABOTH justly refused to sell his Vineyard to *Ahab*, it being his fathers inheritance; no man in *Israel* might sell his inheritance, because the *Israelites* were but the Lords ἐμφύτευλαι, or Farmers, the inheritance was the Lords, *Levit.* 25.23. *the Land shall not be sold for ever, for the Land is mine, for yee are strangers and sojourners with me*; therefore it was called *Emmanuels Land*, *Esay* 8.8. All that the *Israelites* might doe was this, they might morgage their land, but simply they might not sell it, because the inheritance was the Lords.

The *Israelites* might not sell their land simply.

Obiect.

But it may be said, *Ier.* 32.9. *I bought the field of Hanameel my Vncles sonne that was in Anathoth, and I weighed him the money for it, even seventeene shekels of silver.*

Answ.

Hanameel did not sell his land, but morgaged it to *Ieremiah*.

By the little price which *Ieremiah* gave for this field in *Anathoth* (being but seventeene shekels) it may be gathered that this was not a simple alienation of the ground, but onely a morgaging of it; wherefore his uncle or his uncles children might have redeemed this land from *Ieremiah*, and *Ieremiah* was bound to have restored this Land to them againe: neither doth the publicke writing of this Instrument prove the selling of the Land simply, and the full dominion of it, but *utile dominium* the profitable dominion for the time,, as he who

who hath a piece of Land in morgage, may morgage it againe to another, but not simply sell it.

Obiect.

But it may be said, that *David* bought the inheritance of mount *Moriah* from *Arauna* the *Iebusite*, therefore the simple right of the ground might be sold.

Answ. What houses or land the *Iewes* might sell.

It was permitted to the *Iewes* to sell a house within a walled Citie, and the Gardens or Orchards belonging unto it; but they might not sell their grounds and Vineyards, neither the houses nor the villages which have no walls round about them, for they were reckoned as the fields in the Countrey. Secondly, this Hill *Moria* which was sold, was sold by a *Iebusite*, and not by an *Israelite*; and the ceremoniall Lawes of the *Iewes* obliged not the *Iebusites*. Thirdly, this was an extraordinary case, this ground was sold for the building of the Temple, and *David* would not have it without a price.

Obiect.

It may be said, that the chiefe Priests tooke the thirtie *pieces of silver and bought a potters field with it to bury strangers in*, *Mat.* 27.7. therefore they might sell a field, for they bought this field to bury strangers in it.

Answ.

Firſt, this field was not a fruitfull field, but a place where the Potters made pots; and it seemeth that this field was adjacent to some poore house; So *Ioseph* of *Arimathea* being of another tribe than those of *Ierusalem* (for *Arimathea*, or *Rama* was in the tribe of *Ephraim*; but a great part of *Ierusalem*, with Mount *Calvarie* and *Iosephs* Garden, wherein he had his Tombe, was in the tribe of *Benjamin*) yet he bought a Garden being neere *Ierusalem*, and the Hill *Calvarie*, becaufe it was a thing which belonged to the house within the walled Citie.

Obiect.

If a man might not sell his inheritance in *Israel*, how could the Kings themselves inlarge their possessions, or have places of pleasure proper for themselves? but we reade that the Kings of *Iuda* & *Israel* had Orchards and Gardens, and places of buriall proper to themselves,

which was a part of their *peculium*, or proper right.

Answ. The Kings might have Orchards and Gardens proper to themselves, and places of pleasure, but they might not buy the propertie of any mans Land or Vineyard; Wherefore *Naboth* said well, God forbid it me that I should sell my fathers inheritance: they were but *usufructuarij*, but the Lord was *Dominus fundi*, the Lord of the Land, and he that hath no right to himselfe, cannot make a right to another.

Why might they sell their houses within a walled Citie, and not their fields and grounds in the Country? *Levit.* 25. 13.

The reason why they might sell their houses within the walled Cities.

The reason was this, they might not sell their grounds, that their possessions might bee kept still distinct; but because many came to dwell in the walled Cities, and the houses were not so distinguished as the grounds and Vineyards, therefore they might sell them: this was also done in favour of the Proselytes, that they might have a dwelling amongst the people of God.

Conclusion. The conclusion of this is; as the *Israelites* when they morgaged their Land, they had not power simplie to sell it, because the propertie was the Lords; therefore it was to returne unto him in the yeare of the Iubile: So, although the children of God morgage their part of the heavenly *Canaan*, yet because the right is the Lords, it shall returne to them in the yeare of that great Iubile.

CHAP.

CHAPTER. XV.

Whether the *Iewes* should bee tolerated in a Christian Common-wealth or not?

ROM. 11. 23. *And they also, if they abide not still in unbeliefe, shall be graffed in: for God is able to graffe them in againe.*

THere may be many reasons alledged, why this sort of people should not be tolerated amongst Christians.

First, if yee respect their profession and Religion, they are to be secluded from us Christians; and secondly, in respect of their dealing with us in their civill contracts and bargaining.

As for their Religion. First, they detest us Christians who professe Christ, for Christs cause. Secondly, they hold many damnable & blasphemous opinions concerning Christ; first, for his forerunner *Iohn* the *Baptist*; secondly, they hate *Mary* the Mother of our Lord Iesus Christ; thirdly, they oppose themselues against Christs natures; fourthly, against his Offices, King, Priest, and Prophet; fiftly, against his death upon the Crosse; sixtly against his resurrection; seventhly, they oppose themselues to his imputed righteousnesse; and lastly, to his Gospell, and they expect a glorious Messias to come.

First, in detestation of Christ, they detest us Christians, they call us [*Goijm*] *Gentes* and *Edomites*, and when they would welcome a Christian, they say welcome *Shed*, that is, Devill, thinking that the common people understand not the word; and they curse us Christians daily, *anathema sit externis in serpente*, that is, they wish that we who are without their societie, may be execrable as the Serpent.

שדד a שדד *vastavit.*

The *Iewes* detest Christians

But

But they deteſt thoſe moſt of all who are converted from Iudaiſme to Chriſtianitie and they pray three times in the day againſt them, morning, midday, and evening, and thus pray, *Ne ſit quies Apoſtatis neq; ſpes.*

The *Iewes* expect *Elias* to come.

Secondly, they expect *Elias Tiſhbites* to be the forerunner of their Meſſias: and when they cannot reſolue their hard queſtions to their Schollers, they ſay, *Tiſhbi ſolvet nodos*, that is, when *Elias Tiſhbites* ſhall come, he will reſolue all doubts, but *Elias is come alreadie, and they haue done to him whatſoever they liſted.* Mat. 17. 12.

תיק

They hate *Mary* the Mother of Chriſt, and they call her [*Mara*] bitterneſſe, and the herbe called *Herba Mariæ*, by them is called *Herba ſuſpenſi* becauſe *Marie* bare Chriſt, who was crucified upon the Croſſe: ſo a peice of money called *groſſa Mariæ* they called it in deſpite *groſſa ſuſpenſi.*

The *Iewes* deny the two natures of Chriſt.

Then they deny the two natures of Chriſt, for they deny his God-head, *inceptum eſt nomen Iehova profanari Targum Hieroſolymitanum* paraphraſeth it thus, *illi cœperunt idola colere, et fecerunt ſibi Deos erroneos, quos cognominabant de ſermone domini*, they began to worſhip Idols and they made falſe Gods, which they named after the Word of the Lord, he underſtandeth here blaſphemouſly Chriſt, calling him *Deum erroneum* whom the Scriptures call λόγος. Of old they ſaid *Deus ſanctus & domus Iudicij ejus fecerunt hominem*, the holy God & the houſe of his Iudgement made man, by the houſe of Iudgement they meant the trinity of perſons, for all the inferior houſe of Iudgement conſiſted of three, and they ſaid *Duorum non eſt judicium*, ſo the Chaldie paraphraſt paraphraſeth the trinitie of perſons by this paraphraſe; but now, the *Iewes* doe ſet themſelues againſt this, and they deny it flatly.

The Iewes ſet themſelues againſt the offices of Chriſt.

They ſet themſelues againſt his offices, he was anointed King, Prieſt, and prophet [*Hameſhiah*] that excellent Prophet,

Prophet, but in detestation of Christ, they will not call their *Tardigradum*, or slow-comming Christ *Messiah*, but ἀλειμενον *delibutum*, they hate so the name of Christ.

They mocke the Kingly office of Christ, *Mat.*27.19. they put a crown of thornes upon his head for a crown; and they put a reed in his hand for a Scepter: so they mocke his Priestly office, he saved others, let him save himselfe, *Vers.*40. and his Prophetical office, *Prophesie thou O Christ, who is he that smiteth thee*, *Mat.*26.68.

So they mocke his death, and his crucifying upon the Crosse, they call Christs crosse the Woofe and the Warpe, and so mystically when they speake one to another amongst Christians, they call Christ the Woofe and the Warpe.

They deny the resurrection of Christ, *Mat.*28.15. and it is noysed abroad amongst them unto this day, that Iesus Christ was stolen away by his Disciples, and that he did not rise againe.

So they oppose his imputed righteousnesse, and they say, that every fox must pay his owne skin to the flayer, and they say, *sit mors mea expiatio cunctarum transgressionum mearum*, Let my death be an expiation or full satisfaction for all my sinnes.

And lastly they oppose themselves against his Gospell, they call εὐαγγέλιον [*Avengilajon.*] *nuntium vanum*, vaine tidings. און גליון

Secondly, if ye will respect their dealing with us in civill matters: they are worthy to be secluded from the society of Christians.

They care not to forsweare themselves to us Christians, they are most mercilesse usurers in exacting from the Christians, and they who professe Physick amongst them, care not to poyson Christians, whom they call [*Goijm,*] *Gentiles.*

And if we shall adde further, that no false Religion should

ſhould be tollerated, and the Lord commanded heretickes to be put to death, how then ſhould they be ſuffered in a Chriſtian Common wealth?

What *Iewes* may be ſuffered in a common-wealth and who not.

But we muſt put a difference betwixt theſe miſcreants who raile againſt the Lord Ieſus Chriſt, and blaſpheme his name; and thoſe poore wretches who liue in blindnes yet, but do not raile blaſphemouſly againſt Chriſt; thoſe we ſhould pitie: Firſt, we ſhould pitie them for their fathers cauſe the Patriarchs. Secondly, we ſhould pitie them, becauſe Chriſt is come of them who is bleſſed for ever; thirdly, the Oracles of God were committed to them, *Rom.* 3. 2. and the *law was the inheritance of Iacob*, *Deut.* 33. 4. they were faithfull keepers of the ſame to others, and they were like a lanterne who held out the light to others, although they ſaw not with it themſelues. Fourthly, when we Gentiles were out of the Covenant they prayed for us, *Cant.* 8. 8. *We haue a little ſiſter what ſhall wee doe for her?* So when they are out of the Covenant; We haue an Elder brother, *Luke* 16. what ſhall we doe for him? And laſtly, becauſe of the hope of their converſion, that *they ſhall be graffed in againe*, Rom. 11.

The reaſons that ſhould moue us to pittie the *Iewes*.

Some Chriſtian Common-wealths admit them, but with theſe Caveats.

Caveat 1. Firſt, that they ſubmit themſelues to the poſitiue Lawes of the Countrie wherein they liue.

Caveat 2. Secondly, that they raile not againſt Chriſt, and be not offenſiue to the Chriſtians.

Caveat 3. Thirdly, that they be not ſuffered to marrie with the Chriſtians to ſeduce them.

Caveat 4. Fourthly, that they be not permitted to exhauſt Chriſtians with their uſurie.

Caveat 5. Fiftly, that they bee not admitted to any publicke charge, and that they be diſtinguiſhed from the reſt of the people by ſome badge or by their apparell: with

theſe

these Caveats, sundry Common-wealths have admitted them.

CHAPTER XVI.

Of the *Synedrion* of the *Iewes.*

MAT. 5. 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement, and whosoever shall say to his brother* Raca, *shall be in danger of the Councell.*

THis word, *Synedrion*, is a greeke word, but changed and made a Syriack word, σύνεδροι, are sitters in judgement, and *Sanhedrin*, are the Iudges who sat in the Councell, and the place it selfe was called *Synedrion.*

In the Syriack, *Domus judiciorum*, and *Domus Iudicum differunt*, the house of Iudgement, and the house of the Iudges differ: *Domus judiciorum* is the house where the Counsellers met, and *Domus judicum* according to the Syriack and Chaldy phrase, signifieth the Iudges themselves. So the Chaldees when they expresse the Trinitie, they call it *Domus Iudicij*, because there were three that sat in their lesser Iudicatorie; and when *Beth dina* signifieth the Iudges themselves, it hath the point above *judh*, but when it signifieth the place of Iudgement, it hath the point under *judh.*

The difference betwixt *Domus judiciorum* and *Domus Iudicum.*

בית דינא
Domus Iudicum.
בית דיני
Domus judicij.

There were two sorts of these *Synedria* amongst the *Iewes*, the great Councel and the lesser, the great Councell was called *Sanhedrin Gedolah*, and the lesser was called *Sanhedrin Ketannah.*

סנהדרין גדולה
סנהדרין קטנה

The great *Synedrion* sate at *Ierusalem* onely, the lesser

Synedria

Synedria sat in other places also, and they were called κρίσεις, *judicia*.

Allusion. Vide *Guilel. Schickardum de jure regio, & Ludovic: de Dieu.*

The great *Synedrion* sat in *Ierusalem* onely, and Christ alludeth to this, *Mat.*23.37. *A Prophet might not die out of Ierusalem.* So, *O Ierusalem, Ierusalem, which killest the Prophets, Mat.*23.37. The great *Synedrion* judged onely of a Prophet.

The great *Synedrion* divided into five parts.

But *Gabinius* the *Proconsul* of *Syria*, divided this great *Synedrion* which sat onely at *Ierusalem* into five parts, whereof he placed one at *Ierusalem*, another in *Gadara*, the third in *Amathus* towards the red Sea, the fourth in *Iericho*, and the fift he placed in *Sephra* in *Galilie*. And Christ meant of these Councels when he sayes, *they will deliver you up to the Councels, Mat.*10.17. At this time the great *Synedrion* was divided into five parts.

What meant by *Synegogues* and *Councels*.

They *shall deliver you up to the Councels, and they will scourge you in their Synagogues*; by their *Synagogues* he meant their Ecclesiasticall Iudicatories, and by the *Councels* their civill.

Rotundatio numeri quid?

The number that sat in this great Iudicatorie were seventie and two, six chosen out of every tribe; but for making the number round, they are called *Seventie*: the Scripture useth sometimes when the number is not full, to expresse the full number, as *Iudg.*11.5. *Abimelech killed his brethren which were threescore and ten persons*, there were but threescore and nine of them, for *Iotham* fled. So *Gen.*42.13. *Thy servants are twelve brethren, the sonnes of one man*; although *Ioseph* was thought to be dead, yet, to make up the number, because he had once twelve sonnes, they are called the twelve sonnes of *Iacob*. So *Num.*14.33. *And your children shall wander in the Wildernesse fortie years, according to the number of the dayes that the Spyes searched the Land*; this was spoken to them two yeares after they came out of *Egypt*; yet the number is made up here, and it is called *fortie yeares*.

So

So 1 *Cor.*15.5. *He was ſeene of the twelve*; there were but eleven of them at this time, for *Iudas* was dead, & *Matthias* was not choſen as yet; yet he calleth them twelve, becauſe they were once twelve, to make up the number. Sometimes againe though there bee moe for making round the number, they take away ſome, as *Luk.*10.1. the Syriack hath it, the *ſeventie two Diſciples*, yet it is tranſlated the *Seventie Diſciples*. So the Seventie two who tranſlated the Bible, are called the *Seventie*.

The Lord charged *Moſes* to gather Seventy of the Elders of *Iſrael*, *Moſes* ſaid, how ſhall I doe this? If I ſhall chooſe ſixe out of every Tribe, then there ſhall be ſixty and two; and if I ſhall chooſe but five out of every Tribe, then there will bee ten wanting; and if I ſhall chooſe ſixe out of one Tribe, and but five out of another Tribe, that will breed but ſtrife amongſt them. What doth he then? He made choice of ſixe out of every Tribe, and he brought forth ſeventie two blanke papers; upon ſeventie of the papers, he wrote [*Zaken*] *ſenex*; and upon the two that remained, he wrote [*Hhelek*] *pars*. Now when the Tribes drew their Lots out of the Boxe, he who drew [*Zaken*] *ſenex*, *Moſes* ſaid unto him, *Anteà ſanctificavit te deus benedictus*; but he who drew [*Helek*] *pars*, he ſaid unto him, *Non cupit te deus*. The Hebrewes ſay, that *Eldad* and *Medad*, *Num.* 11.26, were of thoſe who were written, but they went not out into the Tabernacle, becauſe they drew [*Hhelek*] *pars*; but not [*Zaken*] *ſenex*, they were *inter conſcriptos* (ſay they) amongſt theſe whoſe names were written, but not *inter electos*, amongſt theſe who were choſen; and ſo the number ſeventie is made up with out them.

The uncertaine conjecture of *Sol: Iarchi* concerning their Election of the Seventie.

זקן *Senex.*

חלק *Pars.*

There were two Preſidents in this Councell; the firſt choſen in reſpect of his power, dignity, and wiſedome, and he was called [*Naſhi*] *princeps*, & [*Roſh hajeſhibbah*] *Pater*

Two Preſidents in the Councell.

נשיא *Princeps.*

ראש הישיבה *Pater Conſeſſus.*

The order how they ſat in Iudgement.

אב בית דין

Pater Conſiſtorij.

Pater conſeſſus, the father of the Aſſembly, and he it was (as the *Iewes* ſay) that ſucceeded *Moſes*, who was the principall and the chiefe in the Councell; and upon his right hand ſat he who was greateſt amongſt the ſeventie, and he was called [*Abh beth din*] *pater conſiſtorij*; the reſt ſat according to their dignitie and age next to the Prince; and they ſat in a circuit or a halfe Moone, that both the Preſidents might haue them in their ſight.

The time when they ſat in theſe Iudicatories.

The time when they ſat; the great Iudicatorie ſat every day except on the Sabbath, and feſtivall dayes; and when they ſat, the little *Synedrion* ſat but from the morning Sacrifice untill the ſixt houre, that is, until our twelue; but the great *Synedrion* ſat from the morning Sacrifice untill the evening Sacrifice, that is, untill our three of the clocke in the afternoone.

What matters were judged in the great *Synedrion*.

The matters which they judged in this Iudicatorie, were matters of greateſt weight; as to judge of a falſe Prophet, when to make warres, appointing Magiſtrates for inferior Cities: ſo for Cutting off of a Tribe, and puniſhing the high Prieſt, and whether an Apoſtate Citie ſhould be razed and caſt downe or not; and they ſay that none might giue the bitter waters to the woman ſuſpected of Adulterie but this Iudicatorie, *Num.* 5.29. So they ſay, when a man was killed, and the killer not knowne, none might meaſure from the place where the man was killed to the next Citie, *Deut.* 21.7 but the Elders of the great *Synedrion*, this caſe was onely tryed by them: So the raiſing up ſeed to his brother; and pulling off his ſhoe, if he refuſed, theſe were tryed by the great *Synedrion*.

Obiect.

Bellarmines argument to proue the pope to be aboue ſecular Iudges.

Bellarmine the Ieſuite to proue the Pope to be aboue ſecular Iudges; alledgeth *Deut.* 17.12. *The man that doth preſumptuouſly, and wil not hearken unto the Prieſt, and to the Iudge, even that man ſhall die.* Here he ſaith, the Magiſtrate doth onely execute the ſentence of the Prieſt.

But

But first, *ex decreto judicis*, is not in the originall, but *according to the sentence of the Law, Deut.*17.11. and the word should be read *disjunctivè*, *He that hearkeneth not unto the Priest or unto the Iudge, &c.* And by the *Priest* here is understood, not onely the high Priest, but other Priests, *Vers.*9. When the high Priest and the Iudges sat together, then he that hearkened not to the sentence given by the Iudge, and interpreted by the Priest, was to die: so he who hearkened not unto the Iudge, although the Priest was not there, was to die; for these Iudicatories which are conjoyned, are sometimes distinguished, *Deut.*17.12. 2 *Chro.*19.8. and they must be interpreted respectiuely, as the Lawyers speake. *Ans.*

In the lesser Iudicatorie, they might not judge of a capitall crime, unlesse they were twentie three a full number, so they judged of a beast that had killed a man or lien with a woman, to be put to death, *Levit.*20.16. When they might judge of capitall crimes in the lesser Iudicatorie.

The *seventie* whom *Moses* chose now at the commandement of the Lord; *Numb.*11.25: differed from the *seventie* whom he chose at the commandement of *Iethro*, *Exod.*18. they excelled the former *seventie* far in gifts, for they had the spirit of *Moses* upon them, and as the Mantle of *Elijah* when it was put about *Elisha*, then the spirit came upon him; so came the spirit of *Moses* upon the *seventie*; and the spirit of *Moses* was not diminished when it came upon the *seventie*, but the spirit of *Moses* in that houre was like the middle lampe of the Candlesticke, from the middle Lamp the rest were lighted, but the light of this Lamp was not diminished: so the spirit of *Moses* was not diminished when it came upon the *seventie*. *Moses* spirit of judgement was upon them all, but not his other gifts, as *Moses was mightie in words and deed*, but not they. *Moses* was the meekest man in the world, but not they. One *Moses* ruling in a Councell will make it famous, but to haue seventie like *Moses* sit- The difference betwixt the seventie which *Moses* chose and the seventie which were chosen at the direction of *Iethro*.

The spirit of *Moses* was not diminished, when it was put upon the seventie.

ting in a Councell, (for they had the ſame ſpirit of ruling which *Moſes* had) that made it to excell all the Councels in the world, even *Areopagus* in *Athens*, and the Senate in *Rome*, and if we ſhall marke the unitie that was in this Councell, then we ſhall more admire it.

Obiect. Whether had the *Seventie* this gift of Propheſie continually or not?

Anſw. They propheſied for a day, but no more; therefore the Text ſaid, *Prophetarunt & non addiderunt, i.e. prophetare*; and ſo the phraſe is uſed by the Hebrewes, *Gen.* 8. 12. *Non addidit redire, She returned not againe*; ſo 1 *Sam.* 15. *Non addidit Samuel redire ad Saulem*, that is, *he ſaw him no more*; ſo *Prophetarunt & non addiderunt*, that is, *they propheſied that day and no more.*

The ſeventy which *Moſes* choſe had not this gift of Propheſie continually.

Concluſion. The concluſion of this is, the Lord did ſit here in the midſt of this great judicatorie, and he was their πρόεδρος and ὑποπρόεδρος, he was the Preſident of their Councell, and therefore they that hearkened not to this Councell were worthy to die.

CHAPTER XVII.

Whether a Iudge is bound to give ſentence according to things prooved and alledged, or according to his owne private knowledge?

EXOD. 23. 1. *Thou ſhalt not receive a report; put not thine hand with the wicked to bee an unrighteous witneſſe.*

The opinion of ſome concerning the proceeding of a Iudge *ſecundum allegata & probata.*

SVndry doe hold, that a Iudge muſt not judge contrary to that which hee knoweth, whatſoeuer is alledged or proved to the contrary; for *whatſoever*

is

is not of faith is sinne, Rom. 14.23. that is, if a man doe a thing against his conscience, it is sinne: Wherefore, if a Iudge know a man to be innocent, and yet evidences be brought in against him that he is guiltie: then they hold that the Iudge should use all meanes to free the innocent man; as first, he should deale with the accuser not to proceed in his accusation, and should signifie unto him, that he knoweth well the innocency of the partie. Secondly, if this cannot helpe then he is bound publickly to testifie upon the Bench, the innocency of the partie, and he may deferre the giving out of sentence, unlesse he be charged by a superiour; but if the matter haue no successe that way, then he may remit him to a superiour Iudge, or will the partie accused to appeale to a superiour Iudge; but if he cannot prevaile any of these wayes, some doe will him rather to quite his place, than to giue out such a sentence against the innocent.

Why a Iudge must proceed according to things proued.

Although the light of nature it selfe, and the word of God both teach us, that the life of the innocent is to be maintained; yet when another law of greater force commeth in, then this must giue place; for reason it selfe teacheth us, that a Iudge is to proceed according to things proved, otherwise justice could not be preserved, and the good of the whole, is to be preferred before the good of a private man.

Obiect.

But it may be said this is both against the law of nature, and against the law written, to kill an innocent man.

Answ.

How a Iudge sinneth in giving out sentence against an innocent person.

To kill an innocent man accidentally, and besides his intention, when he is exercised in his lawfull calling, this is not a sinne to him; but if hee should of purpose kill an innocent man, that indeed were a sinne contrary to the law; and even as in just warre, when the victory cannot be had otherwise unlesse there be innocent men killed,

killed, as well as the guiltie, yet they may be ſafely killed, becauſe the warre is juſt warre, and ſecondly, becauſe it is not their intention directly to kill the innocent, but becauſe otherwiſe the victory could not be obtained: So a Iudge is bound to proceed according to that which is proved, and if he kill the innocent man, it is beſide his intention; for his intention is here to doe juſtice, and not to kill the innocent, and he is bound to preferre the univerſall good, before the particular.

Obiect. But if he doe ſo, ſhall he not be guiltie, as *Pilate* was in condemning Chriſt?

Anſw. *Pilate* was an unjuſt Iudge, becauſe he pronounced falſe ſentence againſt Chriſt who was innocent, and this might have beene knowne *Iuridicè*, becauſe they were not ἴσαι μαρτυρίαι, *their teſtimonies agreed not*, as the Evangeliſt *Marke* ſaith, *Chap.* 14. 59.

How *Pilate* ſinned in giving ſentence againſt Chriſt.

Obiect. If a woman were proved to be the wife of *Titius*, whom *Titius* in his conſcience knoweth not to be his wife; although the Iudge ſhould command *Titius* to do the dutie of an husband to her, yet *Titius* ſhould rather ſuffer any puniſhment, than to performe that dutie to her, becauſe he knoweth her not to be his wife. So &c.

Anſ. Here we muſt diſtinguiſh betwixt that which is *intrinſecè malum*, evill in the owne nature of it, and that which is but accidentally evill; to commit whoredome is ſimply evill, but when the Iudge condemneth the innocent man whom he knoweth to be innocent, he doth not give out ſentence againſt the man, becauſe he is innocent, (for that were ſimply ſinne) but becauſe he is bound to execute judgement; and here the Iudge proceedeth as a publick perſon; but *Titius* is a private perſon onely, and therefore he is bound to doe according to his knowledge.

Malum { *intrinſecè.* / *per accidens.*

Obiect. If a Iudge ſhould heare two men diſputing, and one of them ſhould hold a tenent which were hereticall,

and

and he should conclude for him that is hereticall, yet I am not bound to follow his sentence.

A judge when he condemneth a man according to the law, he maketh not a lie, as when he saith, such a proposition is true, when it is false; and in matters divine, he is not a Iudge as he is in the civill Court.

But if a Iudge should be urged in his conscience, and posed, is this an innocent man or not? if he should answer and say, he is not, then he should answer contrary to his knowledge.

As a Iudge, he must answer that he is not innocent; here he must judge according to things proved, and the sentence of a judge is the sentence of publick authority, and when he judgeth so, he doth not against his conscience; and here we must distinguish betwixt his speculative and practick knowledge; although he be innocent according to private and speculative knowledge, yet he is guiltie according to the course of the Law and publick authoritie.

He that is innocent should not be condemned; this man is innocent; therfore he should not be condemned.

This man is innocent *in judicio speculativo* in the speculative judgement, but not *in judicio* in the practicall judgement; but turne it this way, he that is guiltie *in judicio practico* should die, but this man is guiltie *in judicio practico*; therefore he should die.

If a man should produce an Instrument privately to a Iudge, a Iudge could not proceed upon this, because he saw such a thing, if it were not publickly produced in Iudgement; this knowledge which he hath by the sight of this Instrument privately, he had it not as a Iudge, but as a private man. So &c.

Whether is the Executioner bound to execute the man, whom he knoweth to be unjustly condemned?

He is not the interpreter of the Law; for that is the

Answ.

A Iudge when he giveth out sentence upon an innocent person, he maketh not a lie.

Object.

Answ.

The sentence of the Iudge is the sentence of publick authoritie.

Scientia { *speculativa.* / *practica.*

Obiect.

Answ.

A man innocent in speculative judgement and yet guiltie in practicall judgement.

Quest.

Answ.

Whether the Executioner be bound to execute one that is condemned being innocent?

part of the Iudge, but he is onely to execute the ſentence pronounced by the Iudge: but if he ſhould know the ſentence to be falſe which is given out upon the innocent man, then he ſhould abſolutely refuſe and ſay, *It is better to obey God then men*, *Act.* 4. 19. He is bound to obey his ſuperiour in a good cauſe, and in a doubtfull cauſe; but not in that which he knoweth altogether to be falſe.

Queſt. But what if a Iudge doubt in his conſcience, in ſuch a caſe what is he to doe;

Anſw. Here he is not to giue out ſentence, for that *which is not of faith is ſinne*, *Rom.* 14. 23. That is, whatſoever he doth againſt his conſcience.

Concluſion. The concluſion of this is, ſeeing the ſentence of judgement dependeth upon the witneſſes, there is great fidelitie required in them, that the Iudge may proceed orderly in judgement, and that he make not a falſe ſentence proceed as it were out of the mouth of God.

CHAPTER. XVIII.

An partus ſequitur ventrem?

GEN. 21. 10. *Caſt out the handmaid and her ſonne: for the ſonne of the bond-woman ſhall not bee heire with my ſonne* Iſaac.

GOD who is the God of order, and not of confuſion, hath debarred the children from ſundry priviledges for their fathers ſinnes.

The children of Heathen Parents were not admitted to the Covenant, untill they became Proſelytes.

Firſt, if both the Parents were Heathen, the Lord ſecluded the children from the Covenant, and they were not circumciſed, untill they became Proſelytes, & they were not circumciſed *nomine Parentum*, in the name of their

their fathers, but when they imbraced the faith & were converted.

Secondly, If both the Parents were *Iewes*, and did not beget their children in wedlocke, then the children were secluded from the inheritance, *Iudg.* 11.2. *Thou shalt not inherite with us, because thou art the sonne of a strange woman.*

Thirdly, If an *Israelite* had married a bond-woman then the children were secluded from the inheritance, although their fathers were free: those who were borne of Handmaids were alwayes reputed servants: and God applyed this to Christ himselfe as he was man, *Esay* 49. 5. *I have called my servant from the wombe*; so *Esay* 42.1. *Behold my servant whom I uphold, my Elect in whom my soule is well pleased.* *Marie* called her selfe the *Lords handmaide Luk.* 1.28. therefore Christ as man borne of *Marie* the handmaide was a servant.

Christ as man was a servant.

But ye will say that things take their denomination from the best part; as Water and Wine mixed together is called Wine; so Chaffe & Wheat mingled together, yet it is called Wheat; Why then should not the child be reckoned to be free, after his father, and not reckoned bond, after his mother, who is a bondwoman?

Object.

In Physicall mixtures it is so, but it is not so in marriage; this is rather like that which is spoken in the Schooles *Conclusio sequitur deteriorem partem*, if any of the premisses be particular, so is the conclusion.

Answ.

In Physicall mixtures things take their denomination from the better part.

The Doctors of the *Iewes* propound this case, if a Heathenish captiue woman were taken in the Warres, she is converted and becommeth a Proselyte: whether should her childe be judged to be a freeman or not in *Israel*? And they answere, that this childe borne of this stranger, is not to be counted a freeman, *Verùm Senatus suo decreto Lustrari eum tantum curat*, they cause only to wash him, but they will not circumcise him, untill hee be

H. Melahh. 8.9.

be able to make confeſſion of his faith, and become a Proſelyte; and here they ſay, *Partus ſequitur ventrem*, if the mother had beene a freewoman, either before, or after the birth amongſt the *Romans*, the childe was reputed to be free; but not ſo amongſt the people of the *Iewes*. Wherefore the Iudges in *Iſrael* willed all true *Iſraelites*, not to match themſelves unequally in degrees, for the diſgrace which it brought upon their children, making them uncapable of freedome, and unfit to be heires.

Concluſion. Difference betwixt the Iudiciall Law and the Covenant of grace.

The concluſion of this is: Here we may ſee the excellency of the Covenant of grace above the Iudiciall Law; for if any of the Parents be faithfull, then the child is holy, 1 *Cor.* 7.14. that is, he may be admitted to the Covenant.

CHAPTER XIX.

An error perſonæ irritat contractum?

IOSH. 8.18. *And the children of* Iſrael *ſmote them not, becauſe the Princes of the Congregation had ſworne unto them by the Lord God of* Iſrael.

IT may ſeeme that *Error perſonæ irritat contractum*, that the error of the perſon nullifieth the contract, as if a man married one woman in ſtead of another, the marriage is nullified.

Obiect. If the error of the perſon make the contract null, what ſhall we thinke of *Iſaacs* bleſſing, who bleſſed *Iacob* in ſtead of *Eſau*? and yet the bleſſing was effectuall; and what ſhall wee thinke of *Ioſhua's* Covenant made with the *Gibeonites*, whom hee tooke to bee ſtrangers? and

and yet the Covenant stood firme and sure; and what shall we say of *Iacobs* marriage with *Leah* in stead of *Rachel*? Here the marriage was not irritat and made voide, although there was an errour in the person.

Answ.

First, for *Iacobs* marriage with *Leah* in stead of *Rachel*, if *Iacob* had not afterwards approved this marriage and gone in unto her, and begotten children upon her, the marriage had beene voyde; but because he went in unto her, and begot children upon her, this error was taken away.

Of *Iacobs* marriage with *Leah:*

Secondly, it may be answered for *Isaacs* blessing, in blessing *Iacob* in stead of *Esau* & *Ioshuas* Covenant made with the *Gibeonites*. There were three who concurred here. First God; secondly, the persons who craftily concurred here to deceiue; and thirdly, the persons who were deceived. In *Isaacs* blessing we haue to consider: first God, who cannot deceiue, nor be deceived; then *Rebecca* and *Iacob*, who craftily deceiued; and Thirdly, *Isaac* who was deceived. Now because it was Gods intention to give the blessing to *Iacob*, therefore neither *Iacobs* craft nor *Isaacs* error, could hinder the blessing; *Isaac* giveth the blessing ignorantly, but becaus it was according to Gods intention and revealed will, who was the principall giver of the blessing, therfore the blessing was effectuall. So in the Covenant with the *Gibeonites*, the Lord commanded to offer peace to the seven Nations if they would seek it, now in commeth the deceit of the *Gibeonites*; and errour of *Ioshua* who is deceived, yet becaus it was Gods chiefe intention, that those of the seven Nations who sought peace should be saved; therefore the oath stood firme, and the error in the person did not make it voyde: and the matter may be cleared thus: the Lord forbiddeth *a brother to eate with a railer, a drunkard, or an extortioner.* 1 *Cor.* 5. 11. but if a drunkard, or a railer, or an extortioner

Of *Isaacs* blessing *Iacob* in stead of *Esau.*

In blessing of *Iacob* three persons concurred.

Ioshuas Covenant with the *Gibeonites.*

Simile.

tioner ſhould come to the Table of the Lord, I am not to refuſe to eate at that Table, although the drunkard be there. The reaſon is, becauſe this is not my private Table, but the Lords banquet, and I expect the bleſſing onely from him in it, and the ſinnes of the drunkard cannot hinder me; but if I ſhould bid ſuch a one to my houſe to eate with me, then I ſhould be guiltie of his ſinne. So the Covenant here is the Lords Covenant, and the deceiver is not able to make it of no effect. But where the principall intention of the contracter is deceit, and the perſon with whom the contract is made is deceived, then the contract is nullified; as if a man ſhould ignorantly buy a free man for a ſlave, here the free-man ſhould be releaſed, *& error perſonæ irritat contractum.*

When the errour of the perſon maketh the contract of no effect.

Obiect. But yee will ſay, in all contracts God hath an hand, and he is never deceived, therefore no ſuch contract ſhould be diſſolved, where there is *error perſonæ.*

Anſw. In the bleſſing betwixt *Iſaac* and *Iacob*; and the contract betwixt *Ioſhua* and the *Gibeonites*, God had ſet downe his revealed will, what he was minded to doe in both of theſe; and therefore neither the error of *Iſaac*, nor the deceit of *Rebecca* and *Iacob* made the bleſſing of no effect, ſo neither in the contract betwixt *Ioſhua* and the *Gibeonites*. But the Lord forbiddeth fraudulent contracts in his Word, neither is it his intention that ſuch contracts ſhould be made, therefore they are of no effect.

God had revealed his will in the bleſſing of *Iacob*, and the ſparing of the *Gibeonites*.

CHAP.

CHAPTER XX.

That a Iudge may give out ſentence by the information of the falſe witneſſes, and yet be free.

2 SAM. 1. 16. *And* David *ſaid unto him, thy bloud bee upon thy head, for thy mouth hath teſtified againſt thee.*

IN Iudgement the principall part dependeth upon the witneſſe, and if they teſtifie an untruth, they make a wrong ſentence to proceed out of the mouth of a juſt Iudge: *David* here giveth out ſentence againſt the *Amalekite*, it was a juſt ſentence in reſpect of the Iudge, becauſe hee condemned him out of his owne mouth, but a wrong ſentence in reſpect of the *Amalekite*, becauſe he did not kill *Saul*, but bragged onely that he had killed him, for the Text ſaith, that *Saul* killed himſelfe, 1 *Sam.* 31. 5.

The chiefe part in judgement dependeth upon the witneſſes.

When the *Grecians* beſieged *Troy*, *Palamedes* was killed there amongſt the reſt; and when the *Greekes* had raiſed their ſiege from *Troy*, and taken Ship to returne to *Greece*; *Nauplius* the father of *Palamades* to bereveng-ed upon the *Greekes*) tooke a Boate in a darke night and went into the Sea. and ſet up a Beaken upon a rock, which when the *Greekes* did ſee, they tooke it to be the Harbour, and directed their Courſe towards it, and ſo they runne the moſt of their Shippes upon the rockes, and were caſt away. We cannot ſay here, that the fault was in the Pilots, becauſe the Shippes were caſt away; but the fault was in falſe *Nauplius*, who held up a wrong light unto them. So when a good Iudge giveth out a wrong

Simile.

wrong sentence, the fault is not in the Iudge, but in the false witnesses, who hold up a false light unto him, and therefore the Iudge should labour to punish these false witnesses, and to restore the partie who is wronged to his right; and as *Telephus* was healed by the speare that hurt him, so should they studie to cure the person whom they have wounded by their sentence.

A Iudge must not proceed without witnesse.

If a Iudge call two or three witnesses, that is the first thing required of him in tryall of the truth, *nam testimonio unius non proceditur*, for they must not proceed in judgement with one witnesse, & one witnesse doth not prove. There are three witnesses in heaven to certifie us of the truth, *the Father, the Word, and the holy Ghost*. And there are three that beare witnesse to us in the earth of the remission of sinnes, *the Spirit, the water, and bloud*, 1 *Ioh*. 5.7.8. So in Iudicatories of the Church three witnesses are required, 2 *Cor*. 13.1. *This is the third time that I am comming to you, in the mouth of two or three witnesses shall every word bee established*. So in the tryall of civill causes, every thing was established by the mouth of two or three witnesses, *Deut*. 21.15.

A Iudge is to make choise of faithfull witnesses.

Secondly, the Iudge must call faithfull witnesses; they are called faithfull witnesses when they are reputed so in the common estimation of men, *Esay* 8.2. *And I tooke unto me faithfull witnesses, Vriah the Priest and Zechariah the sonne of Ierebechiah, Vriah* was not a faithfull man, yet because he was so reputed amongst the people; therefore he is called a faithfull witnesse.

They must be eye witnesses.

Thirdly, He must call witnesses who have both heard and seen, 1 *Ioh*. 1.1. *That which we have heard, that which we have seen with our eyes, which we have looked upon, &c*.

Fourthly, They must be *contestes*, and their testimonies must be ἰσαιμαρτυρίαι, *agreeing in one*, *Mark*. 14.56. Now if the Iudge proceed this way, and the sentence be false, it is not his fault, for by the mouth of two or three

three witnesses every word shall be established, that is, shall be holden for truth.

When a Iudge demaundeth of the witnesses, he asketh them not τὸ τί ἐστι, what murther is. Secondly, he asketh not of them τὸ ὅτι, the effects and consequents of murther which follow it, as the guilt and punishment. Thirdly, τὸ διοῖ, he asketh them whether it were casually or maliciously done. And fourthly, περὶ τοῦ τί ἐστι, if they saw him kill such a man; this is the speciall thing that they require, and if the Iudge give out sentence this wayes according to things proved, then the blame lieth not upon him if there bee a wrong sentence pronounced.

Obiect. It may be said, when a man taketh a thing to bee a truth, although it bee an untruth, he speaketh an untruth: why doth not a Iudge then pronounce a sentence which is not true, although he take it to be a truth?

Answ. There is a greater uniformitie required betwixt the mind and the tongue, then betwixt the sentence of the Iudge, and the testimonie of the witnesses; for there is nothing required in the Iudge, but that he proceed *secundùm allegata & probata*, according to things alledged and proved.

CHAPTER. XXI.

Of one who killed in sudden passion.

2 SAM. 14. *And thy hand-maid had two sonnes, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him.*

Difference betwixt things done in passion, and deliberately.

THere is a difference betwixt those things which we doe in a sudden passion, and those things which are done deliberately: those things which children, mad men, and beasts doe, they are not said to be done

done deliberately they come not from the will, which is *principiũ agendi; poſſunt lædere, ſed non injuriâ afficere.*

Violentum. *Coactum.* *Non ſpontaneum.* *Voluntarium*

Againe, there is a difference betwixt *violentum, coactum, non ſpontaneum*, & *voluntarium*. *Violentum* is that, which by outward force a man is conſtrained to doe, and here the will giveth no conſent at all: as when they drew the Martyrs before their Idols, and put incenſe in their hands. *Coactum* is that; when there is ſome externall violence uſed to enforce and compell a man to doe ſuch a thing, againſt which he ſtandeth out and reſiſteth for a time, but yet in the end he yeeldeth for feare: as *Origen* did to Idolatrie. But *non ſpontaneum* is this, when it is partly with the will, and partly againſt the will; *Chriſt* ſayd vnto *Peter*, *Ioh.* 21. 18. *they ſhall carry thee whither thou wouldſt not*, meaning what death he ſhould dye; It was partly with *Peters* will and partly againſt his will, that he went to martyrdome. *Voluntarium*, is that when the will giveth full conſent to doe a thing.

When a man killeth his neighbour in ſuddaine paſſion he is not violently drawne to this ſinne; neither is he compelled to this ſinne; *prima principia concupiſcible et iraſcibile, ſunt interna homini*, and cannot be compelled; and in this ſenſe he who killeth in ſuddaine paſſion, is ſayd to doe it willingly; but if we will reſpect the will as it is abnubilated with the perturbation of anger for the time, he did it not willingly, but *non ſponte* which is a midſt betwixt *ſponte* and *invite*. *Peter* ſayd to *Chriſt*, *Lord I will lay downe my life for thy ſake*, *Iohn* 13. 3. no doubt hee had an intention to dye with him when he ſpake theſe words; but they ſhall *carrie thee whither thou wouldeſt not*, here he was not willing to die; ſo that he was partly willing, and partly not willing, hee was not altogether willing, nor it was not altogether againſt his will, but it was partly with his wil, and partly againſt his will.

We

We doe a thing *Sponte*, we doe a thing *invitè*, and we doe a thing *non invitè*. We doe a thing *Sponte*, when we are altogether willing to it; we doe a thing *invitè*, when it is partly with our will, and partly againſt our will; we doe thing *non invitè*, *quando procedit ex ignorantia comitante* when it proceedeth of ignorance which accompanieth the fact; as when *Mutius Scævola* killed another in ſtead of *Porcenna*, and when it was told him that he had miſſed the King, and killed another, he was ſory that he had not killed the King; this action was neither done *Sponte*, nor *invitè*, but *non invitè*; but when a man killeth in ſudden paſſion, and after that his paſſions and perturbations are ſetled, he is ſory that he hath done ſuch a thing, and is grieved that *primus impetus non eſt in ſua poteſtate*, then he doth it *invitè*, the firſt motion is not in his power.

Sponte.
Invitè.
Non invitè.

Simile.

There is a twofold concupiſcence, and antecedent concupiſcence, and a conſequent concupiſcence; the antecedent concupiſcence is that, when the paſſion preventeth the will, and moveth it; but the conſequent concupiſcence is that, when the will willingly worketh, and ſtirreth up the paſſion, and it may execute the ſinne more readily; when paſſion preventeth the will, then it extenuateth the ſinne, but when the will ſtirreth up the paſſion, then it augmenteth the ſinne.

Concupiſcentia { *Antecedens* / *Conſequens.*

Againe, wee muſt make a difference betwixt theſe two, to doe a thing *ex irâ*, and to doe a thing *iratus*; when a man doth a thing *ex irâ*, anger is onely the cauſe of it, and it repenteth him of it afterward that he hath done it; but when he doth a thing *iratus*, it doth not proceed principally from his anger, but from ſome other bad diſpoſition, and hardly ſuch a man repenteth him of his fact.

Agere { *Ex ira.* / *Iratus.*

Laſtly, there is a difference betwixt *eligere* and *præeligere*; *eligere* is to follow ſenſe and appetite, but *præeligere*

Eligere.
Præligere.

Anger followeth the complexion of the bodie.

eligere is to follow reason: when a man killeth in sudden passion, it is *electio non præelectio*: This sinne of anger commeth commonly of the complexion of the body, *nam ex iracundis nascuntur irati*, angrie men are borne of angrie parents; the Philosopher saith, a certaine man being challenged for beating of his father, gave this answer; My father beat his father, and pointing to his son with his finger, he said, this my son will beat me also; these hereditary evils are hardly cured.

The woman of *Tekoah* when one of her sonnes killed the other, she begged of the King to remember the law of the Lord, that her other sonne might be saved in the Citie of Refuge, which the King granted unto her willingly, 2 *Sam.* 14. becausse hee killed him in sudden passion.

CHAPTER XXII.

Whether they might take the sonnes of the Prophets widow for debt or not?

2 KING. 4. *Now cryed a certaine woman of the wives of the sonnes of the Prophets unto* Elisha *saying, the Creditour is come to take unto him my two sonnes to be bondmen.*

IT is a pittifull thing to adde griefe to those who are in griefe already; this widow she was in griefe already, and those who would take her sonnes from her, adde new griefe unto her. The Lord saith, *Make not sad the heart of the widow*, Ier. 22. 3. *Elias* 1 King. 17. 20. said unto the Lord, *O Lord my God, thou hast brought evill upon this widow with whom I sojourne, by slaying her sonne:*

ſonne: As if he ſhould ſay, is it not enough, O Lord, that thou haſt taken away her husband, but thou wilt take away her ſonne alſo? The Lord could not doe wrong to this widow by taking away both her ſonne and her husband; but they who came to take this poore widowes children, did great wrong to her, in adding new griefe to her.

The widow in the Hebrew is called [*almonah*] *muta ab* [*Alam*] *ſilere*, becauſe ſhe hath no body to ſpeak for her; and ſhe is called [*Rikam*] *emptie*, *Ruth* 1.21. becauſe ſhe wanteth a husband to defend her; a widow *who liveth in pleaſure, ſhee is dead while ſhee is living*, 1 *Tim.*5.6. but a *widow that is a widow indeed and deſolate, truſteth in God*, and ſhe is civilly dead when ſhee wanteth the meanes to helpe her.

אלמנה *Vidua ab*
אלם *Silere.*
ריק *Vacua.*

The Lord forbiddeth in his Law to take to pledge the upper or the nether Milſtone, which are the meanes to maintaine the mans life, *Deut.*24.6. The widowes two ſonnes were (as it were) the nether and the upper Milſtone to gaine her living. Secondly, the Lord forbiddeth to take to pledge the cloths in which the poore man lieth in the night, for he ſaith, *when he cryeth unto me I will heare, for I am gracious*, *Exod.* 22.27. And when thoſe two ſonnes of the widow were taken from her, did not the Lord heare her, a poore woman, a poore widow, the widow of one that feared the Lord, the widow of a Prophet? Yes verily, he heard her and that quickly; And, he that ſaith, *Touch not mine anointed, and doe my Prophets no harme*, *Pſal.*105.15. ſo hee ſaith, touch not the Prophets widow, nor her ſonnes, and doe them no harme. Thirdly, the Lord commanded them when they went to ſeek the pledge, that they ſhould not goe in into the houſe to fetch it, but they ſhould ſtand abroad, and the man ſhould bring it out himſelfe, *Deut.*24.10. But they who violently tooke

away the womans ſonnes obſerved not this, but did as the wicked ſervant in the Goſpell, who tooke his fellow-ſervant by the throat, ſaying, *Pay me that thou oweſt*, *Mat.*22.28.

Obiect. Yee will ſay, this was a juſt debt, and therefore ought to be payd.

Anſw. See what *Eſay* anſwereth, *Chap.*58.6. *Is not this the Faſt that I required, to undoe the heavie burden, and to let the oppreſſed goe free?* This debt was a heavie burden upon the poore womans ſhoulders, and therefore they ought to have remitted it. *Iob* 22.6. *Thou haſt taken a pledge from thy brother*: *Hhobhel*, ſignifieth both *pignus* and *funis* a pledge, and a cord, becauſe it bindeth as ſtrongly as cords doe; and the *Greekes* call it ὑποθήκη, *Quaſi obligatio, ſuppoſitum, & obnoxios ſibi ſubijcere*, with this cord they would have bound the poore widow.

חֹבֵל { *Pignus.* *Funis.*

Iob when he deſcribeth the oppreſſor, *Chap.*24.3. he ſaith, *he taketh away the widowes Oxe for a pledge*; he taketh the Oxe, the beaſt that is ſo needfull for her, therefore he that tooke an Oxe was bound to reſtore five Oxen for him, *Exod.*22.1. Againe, to take the widowes onely Oxe, we ſee how *Nathan* exaggerateth the rich mans fault, for taking the poore mans only ſheepe, 2 *Sam.*12. And if it be oppreſſion, and a crying ſinne to take the poore widowes Oxe, what a ſinne was it to take her ſonnes, who ſhould have relieved her in her neceſſitie? *Ezek.*18.16. it is a note of the child of God, that he withheld not the pledge from the poore. In the Originall it is [*Hhabhol lo hhabhal*] *Pignorando non pignoravit* hath not withholden the pledge, the repetition of the ſame word ſignifieth to take away the pledge, and to keepe it.

חָבֹל לֹא חָבַל
Pignorando non Pignoravit.

The widow of *Tekoah*, when one of her ſonnes had killed the other, and the revenger of the bloud came to kill, ſhee deſired that her other ſonne which was alive, might

might be saved, because hee was her *unica pruna*, her onely sparkle that was left alive, 2 *Sam.* 14. Wherefore to take this widowes two sonnes from hir, was to put out her light.

The conclusion of this is. Of all sorts of oppression this is one of the greatest, to doe wrong to the fatherlesse, and the widow; for the Lord is a *father to the fatherlesse, and a Iudge of the widowes*, *Psal.* 68.6. therefore men should beware to wrong or harme them: God will defend their cause, he *relieveth the fatherlesse and the widow*, *Psal.* 146.9. And he that is their Redeemer is strong. *Conclusion.*

CHAPTER XXIII.

Whether a man may sell his sonne for debt, or not?

MAT. 20.25. *But for as much as hee had not to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and payment to bee made.*

THere are three sorts of commanding in the family; the first is *Herilis potestas*; the second is *Maritalis potestas*; and the third is *Patria potestas*; these three sorts of power differ.

Herilis potestas, is like the government Monarchicall, which hath more absolute commandement to dispose of things, so had the Master, *Mat.* 20.25. over his servants, when he commanded the man, his wife and children to be sold.

The second sort of commanding in the family, is the autho-

authoritie which the man hath over his wife, and this is like the Aristocraticall power, for the man in his necessitie, may not sell his wife to set himselfe at libertie, *ut uxor non est in bonis*, shee is not a part of his goods.

The third sort of commanding in the house, is *Patria potestas*; and here the father hath a greater authoritie over the children, for they are a speciall part of their fathers possession, *Deut.*32.6. *Ipse est pater tuus qui possedit te? Is not he thy father that hath bought thee.* The Lord permitted a man to sell his children under the Law, *Exod.*21.7. *If a man sell his daughter to bee a hand-maide.* So *Ezra* 2.5. the *Iewes* being in debt sold their children.

Iacob when he made his latter will, *Gen.*42.22. he saith, *I gave to thee one part above thy brethren, which I conquered with my bow and with my sword. Iacob* himselfe never purchased *Sichem*, but his sonnes purchased it when they killed the *Sichemites*. Why doth he say then, *which I have purchased with my Bow?* The reason of this was, because *Iacob* was Lord over his children, and over all that they conquered.

A father hath such authoritie over his sonne, that he might sell him untill he was *sui juris*, that is, untill he was one and twentie yeares old. Firſt, he might sell him before he was seven yeare old; then he might have sold him the second time, untill he was fourteene yeare old, if his debt had not beene payed: and thirdly, he might have sold him untill he was twentie one. So he might sell his daughter, *Exod.* 21.7. It is not understood here, that he might sell his daughter when she was readie to be married, but simply, he might sell her at any time. And the Lord alludeth to this forme, *Esay* 50.1. *Which of my Creditours is it, to whom I have sold you?* The father might sell himselfe, therefore he might

Allusion.

might sell his sonne, because his sonne is but a part of himselfe.

But there are sundry things which cannot bee sold *Quia nullam admittunt æstimationem*, that can admit of no valuation, as bloud, chastitie, libertie, and such like.

Obiect.

This was not properly a sale, but only an enterchange of his libertie for his fathers redemption. *Non est conditio absoluta, sed quasi sub pacto, tenetur enim emptor filium restituere, si justum pretium offeratur illi*; That is, this condition in selling of his sonne was not absolute, but the contract was so made, that the buyer was bound to restore his sonne backe againe to him, if he had offered him a sufficient price.

Answ.

D. ll. 2. Cap. de Patribus qui filios distraxerunt.

In the naturall body, the hand or any other member will cast up it selfe to save a stroke from the head; so should the naturall sonne doe to relieve his father. *Ruben* offered himselfe in stead of *Benjamin*, to be a bond-servant, *Gen.* 44.33. Now if *Ruben* offered this for his youngest brother, much more should the sonne offer to become a bond-servant for his old father.

The conclusion of this is, the *children ought not to lay up for the Parents, but the Parents for the children*, 2 *Cor.* 12.17. yet to supply their fathers necessitie, they should be content to quite their libertie, and all that they have for their fathers libertie.

CHAPTER XXIIII.

Of their divers ſorts of Rulers and Commaunders.

EXOD. 18. 25. *And* Moſes *chooſe able men out of all* Iſrael, *and made them heads over the people, Rulers over thouſands, &c.*

שבט *virga.*
שִׁבְטִי *Tribus.*

THe people of the *Iewes* were divided into twelve Tribes, thoſe Tribes were called *Shebhte*, becauſe they had a rod carried before them.

Before the renting of the ten Tribes from *Iuda* they were called *Iſraelites*; but after the rent of the tenne Tribes, the two Tribes and the halfe were called *Iuda*, and the tenne Tribes were uſually called *Iſrael*; and ſometimes *Ioſeph*, and *Izreel*, and ſometimes *Iacob*. And in the Captivitie they are called *Iewes*, as *Eſter* 2.5. *Mordecai* of *Benjamin* is called a *Iew*, ſo *Eſter* 3. *Haman ſought to deſtroy all the Iewes*: and they are all called *Iſrael* in the Captivitie, *and thou ſhalt beare the iniquitie of Iſrael and Iuda*, *Ezek.* 4. And once *halevj*, *Mal.* 2.8. *cum* [*he*] *demonſtrativo*, to ſignifie that *levi* is not put here for a proper name.

הַלֵּוִי *cum* ה *demonſtrativo.*

Thoſe who ruled the twelve Tribes were divers, *Ioſhua* 23.2. *Ioſhua called for all Iſrael, for their Elders, for their heads, for their Iudges and for their officers.*

For the *Elders*, theſe are called *zekenim*, and the *Seventie* tranſlate them γερόντοι, *id eſt*, *majores*, *zekenim* is ſometimes taken for a great *Synedrion*, and ſometimes for the Kings Councell, 2 *King.* 1.10. And *Iehu* ſent unto *Samaria* to the Rulers of *Izreel*, here the word *Elders* is taken for the Kings Councell, and not for the *Synedrion*

זְקֵנִים *Seniores.*

nedrion, for it sate in *Ierusalem*: and sometimes in the lesser Cities *zekenim* are called *Senatores*.

Secondly, He called for [*roshim*] *their heads*, which the *Seventie* translate ἄρχοντες, *Principes*; This word [*rosh*] is taken sometimes for the Captaines of the Armies, 1 *Sam.* 11.11. *And Saul divided his Armie into three heads*, that is three Companies, *Iudg.* 11.7. *eris nobis* [*leroshi*] *in caput*, the *Seventie* translate it εἰς ἄρχοντα. So [*rosh*] is taken for the heads of the families, and they are called [*roshe abhoth*] here; *Ioshua* sent for the Captaines of the Armie.

ראשים *Capita, Principes.*

Thirdly, He sent for [*Shophetim*] the Iudges, that is the Rulers of the Cities, and these also were called [*Omanim*] 2 *King.* 10.1.

אמנים vel שופטים *Iudices.*

These who ruled the people, were either the heads of the Tribes, and they were called *share hashebhatim*, or φύλαρχοι: these conveined the Tribes, and were Captaines in their warres, for the Tribes had their owne proper warres, sometimes one against another; so the *Danites* made warre against them of *Lachis*, and they of *Ephraim* against *Iepthe*, *Iudg.* 12.

שרי השבטים φύλαρχοι.

Or else they were Commanders in some part of the Tribe, for the Tribes were divided into families, and these who were chiefe in the familie were called [*Share mishpahhim*] or *Patriarchæ*, *capita familiarum*, the Patriarchs or heads of the families.

שרי משפטים *Capita Familiarum.*

These families againe were divided into thousands; Example. In *Iuda* there were five great families, or [*alphe*] thousands, and they are five Commanders who were called χιλίαρχοι, *Numb.* 1.16. these were the heads of thousands in *Israel*. And *Micha* alludeth to this *chap.* 5.2. *Bethleem Ephrata although thou bee little amongst the thousands of Iuda.* Secondly, some were Commanders over hundreds, and they were called ἑκατόνταρχοι. Thirdly, they were Commanders over fif-

ties, *Eſay* 3.3. And laſtly, Rulers over ten. This diviſion was inſtituted by *Moſes* by the Counſell of *Iethro*, and approved by *Iehoſaphat*, 2 *Chron.*19. Theſe Commanders over thouſands, hundreds, and fifties were [*bagnale ribboth*] Lords to take away ſtrife from the people, like our Iuſtices of peace; and they differed from the ordinary Iudges called *Shophetim*.

בַּעֲלֵי רִבּוֹת

שׁוֹפְטִים

שׁוֹטְרִים

Laſtly, They had their [*ſhoterim*] which word is diverſly tranſlated by the *Seventie*: firſt they tranſlate it ἐχβιάσεις, becauſe by force they compelled men to obedience, *loro et baculo cogebant*: and ſometimes they tranſlate them ῥαβδοῦχους, becauſe they carried a rod: and ſometimes ἐργοδιώκτας, *Pro.*6.6. *Goe to the Piſmire, who hath not* [*Shoter*] *over-ſeer* or *ruler*. So *Exod.*5.15. they tranſlate *Shoterim* γραμματοεισαγωγεῖς, as yee would ſay, *inſtitutores vel doctores*, becauſe they taught the people obedience to the Magiſtrates: and *Act.*13.35. γραμματεὺς; *Syrus habet, caput urbis*. *Iunius* tranſlates it *moderatores*, & *Aquila* tranſlateth it δικηπτὰς, *facinorum Vindices*. Laſtly, they tranſlate *ſhoterim*, ὑπηρέτας, under-rowers; for as in a Gallie there are commanders, rowers, and under-rowers; ſo in this well conſtituted Common-wealth of the *Iewes*, there were ſupreame Commanders, Commanders in the middle degree, and Commanders in the inferiour degree.

CHAPTER XXV.

Of their civill counting of their times, and firſt of their Houre.

Of their times.

THe *Greekes* derive the houre from ὁρίζεσθαι, *terminare*, becauſe it meaſured the times of the yeare; or from ὁρεύειν *cuſtodire*, becauſe they fained

ned that the houres kept *Apolloes* gates; but it seemeth rather to bee derived from the *Hebrew* word [*Or*] *lux* and hence the *Egyptians* call the Sunne ὄρος *Appollo*.

The *Greekes* at the first had no other division of the yeare but into foure seasons which they called *quatuor horæ anni*: the foure seasons of the yeere and the *Latines* called them *quatuor tempestates anni*, the foure seasons of the yeare. The like division they made of the day & they said, *solis occasus suprema tempestas esto*, let the setting of the sunne be the last season of the day.

Afterward they divided these *tempestates* into so many houres in the day, those houres were either called *horæ minores*, and they were measured by the Zodiack, and planetarie or unequall houres, because of the obliquitie of the Zodiacke; or else they were called *horæ æquinoctiales* equall houres, because of the streightnesse of the Equinoctiall.

The *Iewes* at first learned the division of the day into whole houres from the *Romanes*, for before this the houres were either halfe-houres, or καιρικαὶ occasionall houres, as to dine and to suppe: So the houres of dinner and supper were described of old by drawing of water. as *Rebecca came out to draw water*. *Gen*. 24.11. This was the evening time when women came out to draw water, So they noted the dinner time by drawing of water. *Ioh*. 5.31. when the woman of *Samaria* came out to draw water then the Disciples brought meate to Christ and desired him to eate; This was dinner time.

Septuaginta dixerunt. τὸ πρὸς δεῖλε ἡνίκα ἐκπορεύονται αἱ ὑδρομίναι.

Dinner and supper described by drawing of water.

Of the houres upon *Ahaz* Diall.

THe houres set upon *Ahaz* Diall were unequall, or planetarie houres, because this diall was made upon a polar ground.

There

Fiue ſorts of Dials.

There are fiue grounds upon which a diall muſt be made: Firſt upon the elevation of the Equinoctiall, whoſe houres are alwayes equall. Secondly verticall, and it ſheweth onely from ſixe to ſixe equinoctially, Thirdly meridionall, which ſheweth the houres from the riſing of the Sunne, unto the mid-day, upon the Eaſt ſide, and from the mid day till the Sunne ſet upon the Weſt ſide. Fourthly horizontall, which hath no ſhadow under the Equinoctiall, or neere the Equinoctiall. And the laſt is the polar diall, which followeth the Zodiacke, and the houres are contracted upon the South ſide of the Equinoctiall in the Winter, and enlarged upon the Northſide in the Summer.

Vpon what ground *Ahaz* diall was made.

This Diall of *Ahaz* could not be made upon an equinoctial ground, becauſe the houres of the Equinoctiall diall are equal. Secondly, it could not be made verticall, becauſe the verticall ſheweth onely from ſix to ſix, and not the riſing and ſetting of the Sunne. Thirdly, it could not be made meridionall, becauſe the Eaſt ſide & the Weſt ſide are divided by the meridionall, and it wanteth the twelfth houre. Fourthly, it could not be made horizontall, becauſe they lay ſo neere the Equinoctiall that the ſtyle could caſt no ſhadow. Therefore it behoved to be polar, and the houres behoved to be unequally divided for Summer and Winter, or elſe they behoved to haue two Dialls, one for Summer, and another for Winter.

The forme of this Diall was Hemiſpheriall, or an halfe Circle.

What things are to be conſidered in this diall.

In this Diall we haue to conſider theſe points; Firſt, that the lines were but halfe houres upon the diall, and not full houres. Secondly, that this miracle hath been wrought when the Sunne was in the height, for if it had beene in the declination, or in the after-noone, then it could not haue gone forward ten degrees: or if

it

it had beene ſoone in the morning, it could not haue gone backe ten degrees. Thirdly, this miracle was wrought in the Summer time, the day being at the longeſt: it could not be brought backe ten degrees in the winter day, for when the day is ſhorteſt, the Sunne ariſeth to them at ſeven of the clocke: neither could this miracle be wrought at the Equinoctiall, for then they could not haue diſcerned the Sunne to caſt a ſhadow upon the diall, becauſe then the ſhadow is ſo long; but the Text ſaith, that the ſunne went backe ſo many degrees upon *Ahaz* diall, *King.* 20. Therefore it ſeemes to haue beene wrought in the Summer time, at the longeſt day, when it was drawne backe from the eleventh houre to the ſixt, which is one houre after the Sunne riſing; for in the longeſt day it ariſeth to them at fiue of the clocke in the morning.

Queſt. Whether went the Sunne backe ten degrees, or did the Sunne ſtand ſtill, and the ſhadow goe backe upon the lines, [as *Abulenſis* upon 2 *King.* 20. holdeth, *the ſhadow went backe ten degrees*:] or did the Sunne go back and the ſhadow alſo?

Anſw. If the ſhadow had gone backe, and not the Sunne the miracle had not beene ſo great, for when the Sunne goes forward naturally, the ſhadow goeth backward, now if the ſhadow had gone backe in an inſtant, and the Sunne ſtood ſtill, it had beene a miracle *quoad modum*; *ſed non quoad ſubſtantiam*, according to the manner, but not according to the ſubſtance, and it had beene but a miracle in the third degree; A miracle in the higheſt degree is when nature had never a hand in a thing, as to make the Sunne goe backe ſo many degrees, or to ſtand ſtill. A miracle in the ſecond degree is this, when nature had once a hand in producing of a thing, but when nature fayleth once, it cannot reſtore it to the former caſe againe. Example. Nature bringeth forth a man ſeeing,

Three ſorts of miracles.

ſeeing, now when he becommeth blind, nature cannot reſtore him to his ſight, and when he is reſtored to his ſight againe, it is a miracle in the ſecond degree. A miracle in the third degree is this, when nature in time could doe ſuch a thing but cannot doe it upon a ſuddain Example. *Peters* Mother in law was ſicke of a Fever; Nature in time could cure one of a Fever, but Chriſt curing her upon a ſuddain, this is a miracle in the third degree. Example 2. When a lumpe of figges was layd to *Hezekias* boyle, the figges in time would haue matured this boyle, and broken it, but when the Lord doth it upon a ſuddaine, this was a miracle in the third degree. So for the ſhadow to goe backe when the Sunne goeth forward, this is naturall to it, but for the ſhadow to goe backe upon a ſuddaine, this was a miracle in the third degree, but when the Sunne and the ſhadow both went backe this was a miracle in the firſt degree, *& quoad modum & quoad ſubſtantiam*, both according to the manner and ſubſtance.

Queſt. What confirmation of his faith had this been, if the Sunne had gone forward ten degrees, that had bin but the ordinary courſe of it;

Anſw. If it had gone forward ten degrees in an inſtant, that had beene a miracle; but when it went backe ten degrees peice by peice, this was a greater miracle; therfore he choſe rather that it ſhould goe backe ten degrees.

Obiect. If the Sun went back onely and not the ſhadow, then it ſhould haue been knowne through the whole world, and ſome of the Heathen would haue made mention of it in their writings; *Dyoniſius Areopagita*, maketh mention of the Eclipſe of the Sunne in Chriſts Paſſion.

Anſ. The heathen in their writings might haue made mention of it which are not now extant: In the Booke of *Iaſon* there is mention made of the ſtanding of the Sun and Moone in *Ioſhua's* dayes, and that Booke is periſhed

shed now; shall we say then, that nothing is written in this Booke; because this Booke is not extant:

Quest. Whether was this a greater miracle when the Sunne went backe in *Hezekias* dayes, or when the Sunne stood still in *Ioshua's* dayes?

Answ. If ye will respect them to whom this miracle was wrought in *Ioshua's* dayes, it was a greater miracle; it was wrought for the confirmation of all *Israel*, and this was wrought but for the confirmation of *Hezekias*; Secondly, *Ioshua's* day was longer then *Hezekias* day; *Hezekias* day was but twenty two houres, and *Ioshua's* day was twenty and foure: *Eccles* 46. 4, *Stetit Sol & una dies facta est in duas Did not the Sunne goe backe by his meanes? And was not one day as long as two.*

Whether this miracle or that in *Ioshuas* dayes was greatest?

This miracle was wrought at three of the clocke in the afternoone, for the Moone was a quadrant of the Heaven distant from the Sunne, and quarter Moone for *Gibea* was Southwest from *Megiddo* where they did fight, and there the Sunne stood. and *Ajalon* where the Moone stood was Southeast.

Quest. How stood the Sunne here at three afternoone Southwest from the Moone, seeing it is sayd to stand in the midst of Heaven?

Answ. There is a twofold midst, the first *medium æquidistantiæ*, the midst of equall distance, and the second is *interpositionis*; of interposition, the Sunne is *in medio æquidistantiæ*, when it is in the midle point, betwixt the Sun rising and the Sunne-setting, this is in the midst of the day; but it is *in medio interpositionis*, when it is in any part of Heaven betwixt the two extreames, it was now but *in medio interpositionis*.

Medium { *æquidistantiæ.* / *interpositionis*

Againe, this miracle was wrought twentie dayes after the Equinoxe; for *Ioshua* instituted the Passeover *Cap.* 5. the fourteenth day of *Nisan*, which was at the Equinoxe; and that Moone had but fourteene dayes to run

This miracle was wrought twenty dayes after the Equinoxe.

runne to the change, and now the Moone was before the Sunne; but when the miracle fel out, the Moone was behinde the Sunne, and it was quarter-Moone; so that the fourteene dayes of the old Moone, and the eight dayes of the other Moone, made up twenty dayes after the Equinoxe.

Ioshuas day was 24. houres.

Thirdly, *Ioshua's* day was twenty-foure houres nine houres alreadie past, and three houres to the Sunne-setting; then the Sunne stood a whole Equinoctiall day, which all being joyned together, maketh twenty foure houres, then it is said *Iosh.* 10. 14. *That there was no day like to it before or after*, which must be understood, that there was no day before or after like unto it for length.

Hezekias day was 22. houres.

Hezekias day was but twenty-two houres in length, which is proved thus: the Sunne had runne twelue degrees already forward upon *Ahaz* Diall, which maketh fiue planetary houres; then it goeth backe againe tenne degrees, which maketh five planetary houres, and this made eleven houres.

Quest.

Might not the Sunne haue gone backe to the Sunne-rising, and so haue made fiue planetary houres?

Answ.

Not, because the Sunne casteth no shadow upon the Diall of *Ahaz* an houre after it riseth, and an houre before it set; neither upon any other Diall, for then the shadowes are so long, that they shew not the houre; it went backe then but to the houre, after that it arose which was the second planetary houre, then it had fiue planetary houres to the midst of the day, which made up sixteene houres, and six houres to the Sunne-setting, which maketh in all twenty-two houres.

The spirituall use of these Dials.

Now to make some application and spirituall use of these Dials:

Christ before his Incarnation was like to the Sunne shining upon the Equinoctiall Diall, where the shadow is very low; secondly, before Christ came in the flesh,

there

there were many Ceremonies, and a long ſhadow, but ſince Chriſt came in the fleſh, this is like the Sunne ſhining upon the Polar Diall, the ſhadow is ſhort, and the Sunne is neerer.

Thirdly, our eſtate in this life compared with the life to come, is like to the meridionall Diall, for the meridionall Diall ſheweth not the twelfth houre; ſo in this life, we ſee not the ſonne of righteouſneſſe in his brightneſſe.

Fourthly, our eſtate in this life, is like the verticall Diall, which ſheweth neither the riſing nor ſetting of the Sunne; ſo in this life we know neither our comming into the world, nor the time when we are to goe out of it.

Fiftly, our eſtate in the life to come is like the Horizontall Diall, for as the Sunne ſhineth alwaies upon the Horizontall Diall; ſo ſhall the Sunne of righteouſneſſe ſhine alwayes upon us in the life to come.

CHAPTER XXVI.

Of their Day.

GEN. 1.3. *And the Evening and the Morning were the firſt day.*

A Day in the Scripture, is either a naturall, artificiall, or a propheticall day.

Dies { *Naturalis.* *Artificialis.* *Propheticus.*

the naturall day conſiſteth of foure and twentie houres, comprehending day and night, *Num.* 8.17. *In that day that I ſmote every firſt borne in the land of Egypt.* But *Exod.* 12.29. it is ſaid, *that at midnight the Lord ſmote the firſt borne of Egypt*; ſo that by *day* here is meant the whole twentie foure houres.

A day put for 24. houres.

The

The artificiall day began at the Sunne-riſing, and ended at the Sunne-ſetting, *Exod.* 16.14. *Why ſit yee all the day from morning till night?* And it had three Periods in it, morning, mid-day, and evening; and the mid-day is called *Zeharaijm*, and it is put in the duall number, becauſe it containeth a part of the forenoone, and a part of the afternoone.

צהרים *Meridies.*

*Pſal.*65.8. *Thou makeſt the outgoings of the morning, and the evening to rejoyce*; the outgoings of the morne, is the riſing of the ſtarres before the Sunne riſe, as φωσφορὸς, and the outgoings of the evening, that is, when the Moone riſeth, and the ſtarres with her, as *Heſperus*; the Sunne is ſaid to go out as it were out *of his chamber*, when he ariſeth out of the Sea, or the earth, *Pſal.*19. And he is ſaid to goe in and to dip in the Sea, *Mark.*4. when he ſetteth.

Ortus { *Heliacus.* *Chronicus.* *Coſmicus.*

Ortus Heliacus, is when the ſtarres ariſe with the Sunne; *Ortus Chronicus*, is the riſing of the ſtarres with the Moone; *Ortus Coſmicus*, is when the ſtarres riſe at certaine ſeaſons in the yeare, as *Orion*, *Plejades*, &c.

A Propheticall day is taken for a yeare in the Scriptures; as they had a propheticall day, ſo they had propheticall weekes, propheticall moneths, and propheticall yeares.

Propheticall dayes, weekes, and yeares.

A weeke ſignifieth a weeke of yeares, as *Daniels ſeventie weekes*, *Dan.*9.25. So the moneth ſignifieth a moneth of yeares, according to the Greeke computation, counting thirty dayes to a moneth; ſo the yeare ſignifieth a yeare of yeares, *Ier.*28.3. *Adhuc duo anni annorum*; So theſe places in the *Revelation*, *Forty two moneths an hundreth and ſixtie dayes three yeares and an halfe, ſo time, times, and halfe a time*, are propheticall to be underſtood; A propheticall day, is a yeare; the weeke ſeven yeares, the moneth thirtie yeares, and the propheticall yeare three hundreth and ſixtie yeares, and this

way

way they counted, to signifie the shortnesse of the time.

A day is applyed in the Scripture first to our estate in grace, *Heb.* 4. *To day if ye will heare his voyce, harden not your hearts*; and all the Comparisons in the Scriptures are taken from the forenoone, to shew the growth of grace; First, φωσφορὸς, or the morning Starre, *and the dawning of the day, and the day-starre arise in your hearts*, 2 *Pet.* 1. 19. Secondly, to the Sunne-rising, *Esay* 8. 20. *It is because there is no morning in them*; and thirdly, to the Sunne in the strength of the day, *Iudg.* 5. 3.

A day applied to the estate of grace.

Then the declination of grace is compared to the Sunne in the afternoone, *Ier.* 6. 4. *Arise, let us goe up at noone; woe unto us for the day goeth away, for the shadowes of the evening are stretched out*, *Micah* 3. And *the Sunne set upon the Prophets.*

Declination of grace compared to the declining of the Sunne.

The forenoone is compared to the time of grace before it come to the declining, therefore let us make great reckoning of this time to redeeme it, *Psal.* 108. 2. *I my selfe will awake early*: but in the Originall it is more emphatical, [*Hagnira shahher*] *Expergefaciam aurorum.* As if *David* should say, the morning never tooke me napping, but I wakened it still.

הָעִירָה שָׁחַר

Expergefaciam Auroram.

Secondly, the day representeth the shortnesse of our life to us, and it is compared to an artificiall day, *Psal.* 90. 5. *In the morning it flourisheth, and groweth up but in the evening it is cut downe and withereth*: it is like *Ionas* Gourd, which groweth up in one artificiall day, and decayeth again; and the houres of the day whereunto our life is compared, are like planetary houres, long in the Summer, and short in the Winter: Compare our dayes with the dayes of our fathers, they are but few and evill, in respect of their dayes, therefore our dayes are called *dies palmares*, dayes of an hand-breadth.

The day representeth the shortnesse of our life.

The Lord made the day for man to travaile, and the night

The day was made for man to travaile in it.

night for him to rest in, therefore they are monsters in nature, that invert this order, who sleep in the day and wake in the night, *Psal.* 104.23. *Man goeth forth unto his worke, and to his labour, until the evening.* And *Vers.* 20. *Thou makest darknesse, and it is night, wherein all the beasts of the Forrest doe creepe forth:* Those who turne day into night, follow the beasts, and not man; such a monster was *Heliogabalus*, who would rise at night, and then cause morning salutations to be given unto him: the History saith, that the world seemed to goe backward in this monsters dayes: this sort of people *Seneca* calleth them our *Antipodes*, for when we rise they goe to bed *& contrà.*

How they reckoned the dayes of the Weeke

THe *Iewes* reckoned their dayes thus; *Prima Sabbath, secunda sabbath*, the first day of the weeke, the second day of the weeke, &c. Secondly, the Latine Church reckoned from the Passeover, *Prima feria, secunda feria, &c.* Thirdly, they borrowed afterward another sort of reckoning from the Heathen, who reckoned their dayes by the Planets, the *Sunne*, the *Moone*, *Mercurie*, *Mars*, *&c.*

Quest. What is the reason that they reckoned not the dayes of the weeke according to the order of the Planets? for the Planets stand after this order, *Saturne* stands in the highest place, then *Iupiter*, next *Mars*, and so in order *Sol*, *Mercurie*, *Venus*, and then *Luna*. *Iupiter* followeth not *Saturne* in the dayes of the weeke, but *Sol*; so *Mercurie* followeth not *Sol* but *Luna*.

Answ. The order of the dayes of the weeke is Mathematicall; for the seven Planets being set downe in a circle according to their owne naturall order, by an equall distance, they make seven triangles, reaching from their bases

baſes to the Hemiſphere, whoſe baſes ariſe from the ſeverall cornets drawne in the circle, in whoſe circumference, the ſeven Planets are ſet downe according to their owne order, making up one equall triangle in every one of their two ſides, as, ☉ *Sol*, ☽ *Luna*, ♂ *Mars*; ☉ *Sol* is in the right ſide of the triangle, ☽ *Luna* in the top, and ♂ *Mars* in the left ſide of the triangle; and ſo from ♂ *Mars* to ♃ *Iupiter* by ☿ *Mercurie*; and from ♃ *Iupiter* to ♄ *Saturne* by ♀ *Venus*; and from ♄ *Saturne* to ☽ *Luna* by ☉ *Sol*, and from the ☽ *Moone* to ☿ *Mercurie* by ♂ *Mars*; and from ☿ *Mercurie* to ♀ *Venus* by ♃ *Iupiter*, as yee may ſee in the figure following.

A Demonſtration to ſhew how the dayes are reckoned according to the ſeven Planets.

Queſt. Whether may theſe names of the weeke dayes which are impoſed by the Heathen, be uſed in the Chriſtian Church or not?

Anſw. The Apoſtles themſelves uſed ſuch names for diſtinction, as *Areopagus*, *Mars ſtreet*, *Act.* 17. So, *we ſailed in a Shippe whoſe badge was Caſtor and Pollux*, *Act.* 28 and ſuch like.

CHAPTER XXVII.

Of their moneth.

EXOD. 12. 2. *This ſhall bee the beginning of moneths to you.*

Reaſons proving how many dayes every moneth had.

BEfore the people of God came out of *Egypt*, the moneths were reckoned according to the courſe of the Sunne, following the cuſtome of the *Egyptians* and *Chaldeans*, and their moneths were full thirtie dayes, as may be gathered out of the eight of *Geneſis*, the floud began to waxe the ſeventh day of the ſecond moneth *Iair*, anſwering to our *May*; and it began to decreaſe in the ſeventh day of the ſeventh moneth *Tiſhri*: from the ſeventh day of the ſecond moneth, to the ſeventh day of the ſeventh, are one hundred and fiftie dayes, which being divided by thirtie, giveth to every moneth thirtie dayes. After they came out of *Egypt*, their moneths were full thirtie dayes, *Numb.* 11. 19. *Yee ſhall not eate one day, neither five dayes, neither tenne dayes but even a whole moneth.* Hence wee may gather that their moneth was full thirtie dayes, becauſe they reckoned but five, ten, twentie, thirtie. So there were twelve moneths in the yeare, every moneth conſiſting

Reaſons proving how many moneths are in the yeare.

of thirtie dayes, 1 *King*.4.7. *And Salomon had twelve Officers over all Israel, which provided victuals for the King and his houshold.* Each man in his moneth through the yeare made provision: now if there had beene more then twelve moneths in the yeare, (as afterward the *Iewes* made their intercalar yeare *Veadar*) then one should have had two moneths. So 1 *Chron*.27.1. and 12.15. *The chiefe Officers served the King by courses, which came in and out moneth by moneth throughout all the moneths in the yeare*: here we may see that there were twelve moneths in the yeare, and every moneth had thirty dayes, which made up in the yeare three hundred and sixtie dayes.

The twelve moneths come short of the course of the Sunne five dayes.

But because there were five full dayes lacking in the moneths to fill up the course of the Sunne, which is three hundred sixtie and five dayes, the *Egyptians* put to the five dayes called ἐπαγόμενοι to the last moneth *Tishri*: and they illustrate the matter by this apologue, they say, that *Mercurie* and the *Moone* at a time did play at the dice for the five odde dayes, and that *Mercurie* did winne them from the *Moone*, and *Mercurie* followed the course of the Sunne. And in respect the Sunne every yeare runneth three hundred sixtie five dayes and sixe odde houres, which sixe odde houres every fourth yeare maketh a day, they added this day to the fourth yeare, which yeare by the *Egyptians* was called κυνικὸς ἐνιαυτὸς, as ye would say the dog turning about to himselfe, as when he biteth his owne taile: and the *Latines* called it *annus* from *annulus*, because it turned about to the same point againe. So *Ioh*.18.13. ἐνιαυτὸς is a yeare, so *Luk*.3.2. This odde day which was added every fourth yeare was called *dies desultorius*, because it wandered to and fro through the whole yeare, for the space of one hundred and twentie yeares. This is called *seculum*, *Gen*.26. and therefore they inter-laced

The five odde dayes illustrated by an apologue of *Mercurie* and the Moone.

How the leape yeare or bissextile is made up.

This desultorie or bissextile day at the first did run thorow the twelve Moneths.

What makes an embolimie yeare.

ced a whole moneth for this *deſultorius dies*, which in the ſpace of one hundred and twentie years maketh up a moneth of thirty dayes: and becauſe that day which afterward was inter-called in the fourth yeare lacked ſome ſcruples of a whole day, therefore in the ſpace of one hundred thirty and ſixe yeares the Sunne turned backe a day in every moneth, when it commeth to the *Equinoxe* or *Solſtice*. The Sunne was in the *Equinoxe* at Chriſts death, in the twentie fifth of *March*, now it is come to the tenth of *March*, and if the world ſhould continue long, it ſhould come to the tenth of *Ianuary* and ſo backward. This ſheweth that the Sunne keepeth the revolution of the firſt mover, who comes alwayes neerer to the North Pole, as the *Aſtronomers* have obſerved.

The Sunne followeth the firſt mover.

These five ἐπαγόμενοι *dies*, the laſt of them *Nehemias* calleth *Nephthar*, from the word *patar*, *purificare*, for writing to the *Iewes* which were in *Egypt*, 2 *Macc.* 1. 36. he ſayes, *that the temple was purified upon the laſt of theſe* ἐπαγόμενοι *dies*, called *naphthar*: for the *Egyptian* moneths had alwayes thirtie dayes, which make up in the yeare three hundred and ſixtie dayes, and five odde dayes which added to the end of the yeare were called ἐπαγόμενοι, and by *Egyptians* and *Arabians*, *Naſi*, the firſt of them was called *Oſiris*, and the fift *naphthar*.

פטר a *Purificare.*

Theſe five intercalar dayes had divers names among the *Egyptians*.

The moneth of the Moone hath twenty nine dayes and twelve houres, therefore amongſt the *Iewes* the moneths were either twenty nine, or full thirty.

A threefold computation of the moneths of the Moone.

The moneths of the Moone are conſidered three manner of wayes. Firſt, as the Moone goeth from one point of the Zodiacke and returneth backe to the ſame againe: and this is called *periodus*, *vel curſus lunaris*, the courſe of the Moone, which ſpace of time is more then twenty ſeven dayes, and leſſe then twenty eight. The ſecond is the returning of the Moone to the ſame place where

The Sunnes courſe commeth alwayes backe in the moneths.

where she went backe last from the Sunne, and this is called συνόδος σελήνης: this consisted of twenty nine dayes and twelve whole houres. The third is the second day from the conjunction, and it is called φαγγάριον or ἀποκρύσις σελήνης, the apparition of the new Moone; this is in the second day after the conjunction.

No proper names of the moneths before the Captivitie.

All the time before the captivitie the moneths had no proper names, *Ezek.* 1.1. *Now it came to passe in the thirtieth yeare, in the fourth*, that is, in the fourth moneth. So the *Romans* gave the names to the moneths from their number, as *September*, *October*, *&c.* Therfore these three names spoken of, 1 *King.* 6.37,38. *Ziph* for the second moneth, and *Bul* for the eight, and so *ethanim*; These first names *Ziph* and *Bul*, *Scaliger* holdeth them to be *Sydonian* names, or *Tyrian*: but we may say rather that they were appellative names all this time; *Ziph*, *significat amanitatem* pleasantnesse, *Dan.* 2.31. so the moneth *ethanim*, *mensis antiquorum* the moneth of the antients, a *Chaldie* word, becausе they reckoned the creation of the world from that moneth.

The names of the moneths before the captivitie were appellative.

Alexander the great changed these *Chaldie* names which they had learned in the Captivitie, into *Macedonian* names, as *Ada* he called it *Xanthius*, and *tishri* he called it διοσκορός, as yee would say *Iupiters* boy, 1 *Macch.* 9.50.

The reason of the moneths intercalation after the captivitie.

It was after the captivitie before they learned to inter-call their moneth, and then they began to inter-call them, that they might make both the Sunne and the Moone come both to one period every second or third yeare. And that they might know the time of the change of the Moone, for the keeping of their feasts the better: and for every second or third yeare they doubled the moneth *adar*, and called it *veadar*, and this yeare was called the *embolimie* yeare. And becausе the Sunne and the Moone met not in one period the second

The courſe of the Sun and Moon agree after nineteene yeares are compleat, and called the golden number.

or third yeare, therefore they made up the golden number conſiſting of nineteene yeares, wherein the Sunne and the Moone met both in one period together. The rule of this *embolimie* amongſt the *Hebrewes* was this; *ter ter bis bis ter ter ter, id eſt, menſis intercalandus eſt, anno tertio, ſexto, octavo, undecimo, decimo quarto, decimo ſeptimo, decimo nono; & annus decimus nonus erat intercalandus*, conſiſting of ſeven moneths.

Befor the captivitie they had no other inter-calling or reducing the Moone to the Sunne, but onely *dies ἐπαγόμενοι Egyptiorum*: and the *Turkes* at this day obſerving onely the lunarie yeare, and never reducing the Moone to the Sunne, therefore the moneth *Rammadon* falleth ſometimes in Summer, and ſometimes in winter.

When they inter-called their moneths, they called the moneth which they inter-called, *Veadar*; and this *Veadar* was their twelfth moneth, and *Adar* was their thirteenth moneth; this *Veadar* was but eſteemed as *momentum temporis*, a moment of time among the *Iewes*, and in their civill computations it had no uſe, neither judged they any cauſe in this moneth, and the *Iewes* ſet downe this caſe:

Ruben and *Simeon* were two twins; *Ruben* the eldeſt was borne in the laſt day of the intercalar moneth *Veadar*, and *Simeon* his brother was borne in the firſt day of the ordinary moneth *adar*, ſo that *Simeon* was but a day younger then *Ruben*. And the caſe was handled amongſt the Iudges which of them ſhould enter into the inheritance firſt, and they ordained that *Simeon* ſhould enter a moneth before his brother *Ruben*, becauſe *Ruben* was borne in that moneth which was not reckoned amongſt the moneths, and therefore they counted him a moneth younger then his brother *Simeon*.

The Sunne exceedeth the Moones courſe eleven dayes.

This reckoning they kept, that they might reduce the courſe of the Moone to the Sunne, for the Sunne exceedeth

ceedeth the Moone eleven dayes; and also the moneth exceedeth the Moone in the whole yeare sixe dayes, (when the moneths are full thirtie dayes.) And thirdly the Sunne exceedeth the twelue months, fiue dayes and sixe houres, which sixe houres every fourth yeare maketh up a day, and this yeare we call leape-yeare: these eleven odde daies are not castaway, they are *insititij dies*, or ingrafted daies, as a graft is grafted in a tree, and they are called the Epact, because they are cast to the end of the yeare for to reduce the Moones course to the course of the Sunne; neither are they left as *dies desultorij*, to runne at randome through all the months of the yeare.

The Sunne exceedeth the Moones course eleven dayes.
The moneth exceedeth the Moones course sixe dayes.
The Sunne exceedeth the twelue moneths fiue dayes and sixe houres.
What maketh up the leape-yeare.

This time of the Epact with them is counted as no time, and they illustrate the matter thus. A man had thirty sonnes and thirty daughters, and three which were neither his sonnes, nor his daughters, but abortives, borne out of time; these thirty sonnes and thirty daughters were the dayes & the nights of the moneths, and the three odde dayes after the third *embolimie* were reserved as *insititij dies*, untill the next *embolimie*, and were no part of the moneths of the yeare, untill the seventh *embolimie*.

The embolimie epact counted as no time.

The spirituall use which the Scripture maketh of the Moone is, first to shew us the instabilitie of the world, therefore *Revel.* 12. 1. the Church is the *woman cloathed with the Sunne, having the moone under her feet* to signifie that the Church shall tread under foote the changeable world.

Secondly as the Moone changeth so doth the life of man, *Iob* 14. *while my change come*: so *Prov.* 31. 8. *aperios tuum in causa filiorum mutationis*, that is, open thy mouth and speake, for him that is going to be put to death; and as we pray when the Moone changeth, Lord send us a good change, so should we pray especially

בני חלפה *Filij mutationis*

especially when we are readie to die, that the Lord would giue us a happie change.

CHAPTER XXVIII.

Of their Yeare.

2 CHR 0.24.23. *And it came to passe at the end of the yeare, (or in the revolution of the yeare) that the Host of* Assyria *came up.*

THe *Iewes* had a twofold beginning of the reckoning of their yeare; the first was from *Tishri*, the second was from *Nisan*.

They began their first reckoning from *Tishri*, in the moneth *Elul* their yeare ended, and in this moneth their new yeare began; this was called [*Tekuphah*] *revolutio anni*. 1 *King*. 20. 26. it was in this moneth that the Kings went forth to battaile, 2 *Sam* 11. 1. And *it came to passe when the yeare was expired at the time when Kings went out to battaile.* They went out to battaile at this time of the yeare, because then the heat of the yeare was declining: and the Chaldees called this moneth, *Mensis Ethanim, id est, veterum*, 1 *King*. 8. 2. In this moneth they began to reckon before they came out of *Egypt*, because the *Iewes* held that the world was created in this moneth; this moneth is called [*Hhoreph*] *pueritia*, for as *Tishri* is the beginning of the yeare, *Gen*. 8. 22. so the beginning of our age is our childhood, *Iob* 29. 4.

Their Ecclesiasticall reckoning began in *Nisan*, *Exod*. 12. 1 *Chron*. 12. 15. These *are they who went over Iordan in the first moneth, when Iordan had overflowed all the bankes*: this was in the moneth *Nisan* for then the snow melteth upon the mountaines of *Libanus*, and the waters

תקופה *Revolutio.*

אתנים *Mensis Antiquorum.*

חרף *chaldaicè Pueritia et Hyems.*

Their Ecclesiasticall reckoning began in *Nisan.*

ters overflow the banks of *Iordan*. *Ioh.*4.35. *Say ye not there are yet foure moneths and then commeth the harveſt?* that is, the *Paſca* and the *Pentecoſt*; the firſt was the beginning of the harveſt, and the laſt was the end of the harveſt; the beginning of the harveſt fell in the firſt moneth of the yeare in *Niſan*; for on the fourteenth day was the *Paſca*, & on the fifteenth day they brought in handfuls of new corne; and *Zach.*7.1. *The word of the Lord came unto Zachariah in the fourth day of the ninth moneth, even Chiſleu*, that is, in the ninth from *Niſan*. So the feaſt of the Tabernacles was kept in the ſeventh moneth *Tiſhri* which is the ſeventh from *Niſan*.

From *Niſan* they reckoned their feaſts, the reigne of their Kings, their contracts, bonds, and Obligations. — What they reckoned from every moneth.

From *Elul* anſwering to our *Auguſt* they reckoned the age of their young beaſts which they were to offer to the Lord, none of their beaſts were offered before *Elul*.

Thirdly, from *Tiſhri* anſwering to our *September*, they reckoned the ſeventh yeare of the reſting of their land, and their Iubilees: and from this time they reckoned how long their trees were circumciſed or uncircumciſed — Vide *Buxtor. Synag.*

Fourthly, from *Shebat* anſwering to our *Ianuary* they reckoned all their trees which payed fruit, they payed tithe onely of theſe trees which began to flouriſh at that time.

The concluſion of this is; As the Lord changed the reckoning of the *Iewes* from *Tiſhri* to *Niſan*, becauſe the *Iewes* then were delivered out of *Egypt*: ſo the Lord hath changed our reckoning now from the old Sabbath of the *Iewes*, to the new reckoning of our Sabbath, becauſe this day our delivery and redemption was finiſhed; 2 *Cor.*5.17. *Old things are paſſed away, behold all things are become new.* — *Concluſion.*

CHAP.

CHAPTER XXIX.

Of their numbring, and manner of counting.

PRO. 3.6. *Wiſedome commeth with length of dayes in her right hand.*

THey numbered of old three manner of wayes; firſt, by their fingers; ſecondly, by letters; and thirdly, by Ciphers.

Firſt, by their fingers, for as their firſt meaſure was their hand, *Eſay* 40.12. *Who hath meaſured the waters with the hollow of his hand, and met out the heavens with his ſpan?* So their firſt numbering was by their fingers; and *Salomon* alludeth to this forme, *Pro.3.6. Wiſdome commeth with length of dayes in her right hand.* The *Greekes* called this ἀνοχειμπάζειν, becauſe they numbered upon their five fingers; ſo *Ovidius*, *Lib. 2. Faſt.*

Seu quia tot digitis per quos numerare ſolemus.

So *Iuvenal* writing of *Neſtor*;

——*Sua dextra computat annos.*

They numbered upon their ten fingers, becauſe no ſimple number can go beyond nine, and the tenth number is the complement of all ſimple numbers.

They numbered, firſt with their right hand upon the left, becauſe the right was the moſt fit hand for action, for the ſpirits lie in the right ſide of the heart, and ſo make the right hand more fit to doe any thing; and the bloud lieth more to the left ſide, and therefore the left hand is not ſo fit for action. *Salomon* ſaith, *that the wiſe mans heart is at his right hand, Eccleſ.*10.2. the ſpi-

rits

rits enableth his hand more to doe; and the fooles is at his left hand, becauſe there are not ſo many ſpirits in the left ſide of the heart to quicken the hand, but when the ſpirits incline equally, to both the ſides, then he is [*Itter jad*] *ambidexter* that could uſe the left hand as well as the right: ſuch were the men of *Benjamin* and *Ehud* it ſhould not be tranſlated *left handed*, *Iudg.*3.15. but he who uſed both the hands.

אטר יד
Ambidexter.

They numbered upon the left hand from one ninetie nine, and at an hundred they began to turne to the right hand; therefore *Ianus* was ſet up at *Rome*, with the number of the dayes in the yeare upon his hands, having the great number upon his right hand, and the ſmall number upon his left.

Plinius. Lib. 44.

The way how they numbered upon the left hand was this; when they counted one, they laid the point of their little finger in the midſt of their palme; when they counted 2, they laid the ring finger upon the palme of their hand, when they counted 3, they laid their middle finger upon the palme of their hand; when they counted 4 they lifted up their little finger from the palme of their hand, and they let other two fingers lie ſtill upon the palme of their hand; when they counted 5, they lifted up the ring-finger from the palme of their hand: and when 6, they lifted up the middle finger; when 7, they laid the point of their littile finger about the middle of their hand; and when 8, the ring-finger about the middle of their hand; when 9, the middle finger about the middle of their hand; when 10. they laid the naile of their forefinger at the middle of the thumbe: when 20, they layd the naile of the forefinger betwixt the joynts of the thumbe, when 30. they laid the naile of the forefinger and the naile of the thumbe together; when 40, they laid the thumbe upon the forefinger croſſe-wayes; when 50, they inclined the thumbe

Beda de ratione temporum.

The manner of their counting from 10 to 100.

All numbers under an hundred were counted upon the left hand.

thumbe to the palme of the hand; when 60, they laid the top of the forefinger to the thumbe; when 70, they laid the naile of the thumbe to the top of the forefinger; when 80, they laid the naile of the thumbe betwixt the forefinger and middle finger; when 90, they laid the naile of the forefinger at the roote of the thumbe, *Luk.* 15.4. The Parable ſeemeth to allude to this forme of counting, *hee left ninetie and nine and ſought that one which was loſt.*

All numbers from an hundred to a thouſand upon the right hand.

Then they transferred the numbers from their left hand to the right hand, as they numbered hundreds upon the right hand, as they number ſimple numbers upon the left hand.

All numbers from 1000. to 100000. they numbered with their left hand.

When they came to reckon 1000, they laid the palme of their left hand upon their breaſt, with their fingers ſpread; when 2000, they laid the backe of their left hand upon their breaſt with their fingers ſpread; when they numbered 30000, they laid the palme of their left hand upon their breaſt with their fingers upward; when they numbered 40000, they laid the backe of their left hand upon their breaſt, and their fingers downward; when 50000, they laid the palme of their left hand upon their navell, with their fingers upward, when 60000, they laid the backe of their hand upon their navell, with their fingers downward; when 70000, they laid the palme of their left hand upon their left thigh, with their fingers croſſewayes; when 80000, they laid the backe of their left hand upon their left thigh, with their fingers upward; when 90000, they laid the palme of their left hand upon their left thigh, with their fingers downward; ſo that the hand was laid twice up and twice downe, backward and forward upon their breaſt, navell, and thigh, therefore *Plautus* ſaith, *Ecce autem avertit nixus læva, in femore habet manum, dextra digitis rationem computat feriens femur*, that is,

is, he turneth his left hand from his left thigh, & is come with his right to ſmite upon his right thigh, to ſignifie an exceeding great number.

When they came to 100000, they counted with their right hand upon their belly, navell and thigh, as they did before untill to 10000000.

After 100000, they counted the ſame way with their right hand.

The Hebrewes, Greekes, and Latines, counted likewiſe by the letters of their Alphabet; the Hebrewes and Greekes numbered by all the letters of their Alphabet; but the Latines had onely ſixe by which they counted, *M.D.C.X.V.I.* *M.* for 1000. *D.* for 500. *C* for 100. *X.* for 10. and *I*, for 1.

M. *Mille.*
D. *Dimidium mille.*
X. Becauſe it conſiſteth of two *VV.*
V. Becauſe it ſtandeth in the fift place amongſt the Vowels

Afterwards they numbered by Ciphers, which were but lately found out: The *Turkes* learned it from the *Arabians*, we from the *Turkes*: and it commeth from the Hebrew word [*Saphar*] *numerare*; in the *Arabicke*, *Siphra eſt privatio*, that is, a figure in the number which ſignifieth nothing by it ſelfe.

ספרים
ספר *Numerare.*

The Ancients did not onely number with their fingers, but alſo ſpeake with them; unto which *Salomon* alludeth. *Pro.6.13. The wicked man he ſpeaketh with his fingers*; therefore *Nævius* ſaith, *Alij dat annulum, alium invocat, cumq; alio cantat, alijs deniq; dat digito literas; He giues a ring to one, he calls upon another, he ſings with another, and to others he giues letters by his fingers*, that is, he mixeth his ſpeeches with others by poynting out Letters with his finger. *Beda* in his Booke *de indigitatione*, ſets downe the manner how they ſpake with their fingers, after he hath ſet downe the manner how they counted with them, for he ſaith, *De ipſo computo quædam manualis loquela figurari poteſt, quâ literis quis ſigillatim expreſsis, verba quæ iiſdem literis continentur, alteri qui hanc quoq; noverit induſtriam tam etſi longè poſito legenda & intelligenda contradat*: that is, *out of the ſame numbering there may be drawne out a certaine ſpeaking by the hands*

Alluſion.
In tarentilla.

Loquì digitis quid,

Beda libello de indigitatione.

hands which a man may deliver to another who ſtands a far off, who hath the ſame skill both to reade & underſtand, and this is by Letters expreſſed ſeverally, and the whole words are contained in theſe Letters. So that the ſame way a man counts with his fingers, that ſame way doth he ſpeake with his fingers, for the firſt number upon the hand, poynteth out the firſt Letter, the ſecond number the ſecond Letter, and ſo to the end of the Alphabet, and the man that had the beſt dexteritie did joyne the Letters together, and made up a word or phraſe, which onely he and the ſpeaker underſtood.

Concluſion. They reckoned their numbers upon their fingers: when we looke upon our fingers, we ſhould learne to number our dayes; *Wiſedome* biddeth us binde her precepts to our fingers, *Prov.*7.3. Alluding to their Phylacteries which they had upon their Armes; ſo ſhould we put thoſe numbers upon our hands, and continually make uſe of them for the ſhortneſſe of our life.

CHAPTER XXX.

Of their civill Contracts, and manner of writing them.

IER.32.7. *Buy thee my field that is in* Anathoth, *for the right of redemption is thine to buy it, &c.*

IN this contract and bargaine betweene *Ieremie* and his Vncles ſonne *Hanameel*, conſider firſt the manner how the contract was written; and ſecondly, how this teſtimony is cited by *Matthew*, *Cap.*27.7.

Scaliger in Elencho. Firſt, for the manner of writing the contract, he who was to buy the ground wrote two Inſtruments, the one he

hee ſealed with his owne Signet, the other he ſhewed uncloſed to the witneſſes, that they might ſubſcribe and beare witneſſe of that which was written: this the witneſſes did ſubſcribe upon the backe of the incloſed inſtrument, and theſe two Inſtruments were almoſt alike in all things, ſave onely that in the ſealed Inſtrument ſomething was concealed from the witneſſes, the things concealed were theſe, the price of the Land, and the time of the redemption, theſe they concealed, (for none knew theſe but the buyer and the ſeller) in caſe that the *Goel* or the next of the kindred knowing the time of the redemption, and the price, and the Morgager not being able to redeeme it at the day, it was lawfull for the next of the kindred to have redeemed it; theſe two being concealed, there was place ſtill for the poore man to redeeme his land after the day, therefore they ſet downe in the incloſed Inſtrument, onely the bare diſpoſition without the price or time of redemption. So amongſt the *Romans*, when they ſealed their latter will, they concealed the name of the heire, leſt any wrong ſhould be done unto him.

Two Inſtruments written at the buying of Land, one cloſed and another not cloſed.

What things were conaealed from the witneſſes in the cloſed Inſtrument.

Cælius Rodoginens.

It may be asked how theſe words are cited by *Matthew, chap. 27. 9. Then was fulfilled that which was ſpoken by Ieremie the Prophet ſaying, and they tooke the thirty pieces of ſilver the price of him that was valued which they of the children of Iſrael did value, and gave them for a potters field, as the Lord appointed me*; he alledgeth *Ieremie*, but the words are ſpoken by *Zacharie, chap. 11.*

Queſt.

This teſtimonie in *Mathew* is made up of the ſaying of *Ieremie* and *Zacharie*, and yet *Ieremie* is onely cited by *Mathew*: for it is the manner of the new Teſtament to make up one teſtimonie of two cited out of the old Teſtament, although written in divers places in the old Teſtament. Example. *Peter Acts 1. 20.* maketh up but one teſtimonie of divers places collected out of the

Anſw.

The New Teſtament citeth two places out of the old to make up one teſtimonie.

Pſalme 69.17. and 102.8. ſo 1 *Pet.*2.7. this teſtimony is made up of divers teſtimonies out of the Pſalme 118. 22. and *Eſay* 8.14. So Chriſt, *Math.*21.5. maketh up one teſtimony out of *Eſay* 62.11. and *Zach.*11.11. So *Mat.*21.14. made up of *Eſay* 56.7. and *Ier.*7.11.

The New Teſtament in citing of two Prophets, expreſſe him who hath the chiefe part of the teſtimonie.

Secondly, this is the manner of the New Teſtament, when teſtimonies are cited out of two, they leave out the one and expreſſe onely the other, and they cite the whole teſtimony as written by one: example, *Mat.*21.5. there is a teſtimony cited out of two Prophets, yet they are cited but as one teſtimony, it is cited out of two Prophets, *Eſay* 62.11. and *Zach* 9.9. Yet the Evangeliſt ſaith, *that it might be fulfilled which was ſpoken by the Prophet*; the firſt words are *Eſayes*, the latter are *Zacharies*, and yet they are cited as if they were the words of *Zachary*. So *Mark.*1.2. *As it is written in the Prophets*; this teſtimony is written both in *Eſay* and *Malachy*, *Behold I ſend my Meſſenger before thy face, &c.* yet *Mat.*3.3. *Eſay* is onely cited and not *Malachy*.

Why *Matthew* rather cites *Ieremie* than *Zacharie*.

Now let us conſider here why the Evangeliſt citeth here *Ieremie* rather than *Zacharie*, the Evangeliſt would give a reaſon here, not ſo much why Chriſt was bought by the Scribes and Phariſies, as of the field which was bought for ſuch a price; *Zachary* ſpeaketh nothing of the field that was bought, wherefore it had not beene pertinent for the Evangeliſt to have brought in the teſtimony of *Zachary* here. *Ieremie* in his thirtieth ſecond Chapter telleth when the Captivitie was now approaching, he is commanded to buy ſuch a field, and in buying ſuch a field there was ſome ſecret myſtery; ſecondly, there was ſome analogie, for this field bought by *Ieremy* was a type of the Potters field, whereof *Matthew* ſpeaketh, and the analogie conſiſted eſpecially in this, the field which *Mathew* maketh mention of, was bought to be a buriall for ſtrangers, and this was typed in the field

field which was bought by *Ieremy*, for *Ieremy* was commanded to buy this field at that time when he was taken prisoner, and when there was little or no hope for him to come out of prison, and when the City was besieged by the *Chaldeans*; the buyer might thinke now that he had but small reason to buy that land, which was presently to be taken by the *Chaldeans*; *Ieremie* might have said unto the Lord, the Citie is to be delivered into the hands of the *Chaldeans*, and thou bidst me buy the field for so much money, & the Lord saith, I will deliver this Citie into the hand of the *Chaldeans*; hence it may seeme that this field was bought rather for strangers than for the buyer himselfe, or any that belonged unto him; therefore *Lament.* 5. 2. *Ieremie* saith, *our inheritance is turned to strangers, our houses to Aliants.*

What time *Ieremiah* bought this field.

But how could *Anathoth* be turned into a buriall place?

Quest.

It is answered, the field which was in *Anathoth* was assigned to the Levites, *Iosh.* 21. 18. These Cities which were assigned unto the Levites, they had no fields which were arable about them, to beare Corne, but some ground for the feeding of their Cattle, and it is most probable that they had some Gardens wherein they buried their dead; as we reade of *Ioseph* of *Arimathea*, who had a Garden neere the Citie in which Christ was buried: Secondly, this field by *Matthew* is called the Potters field, & here we may see some resemblance betwixt this field and the field spoken of by *Ieremie*; for after the writs were perfected, *Ieremie* said to his Scribe *Baruch*, take these writs and put them in an earthen pot, that they may continue there for many dayes, *vers.* 14. There must be something typed by this, that he biddeth take these writs and put them in an earthen pot, for men use to put their writs in Chests and boxes

Answ.

and ſafeſt places; and as this buying of the field was ſet downe as an argument to ſtrengthen the *Iſraelites*, that they ſhould returne out of the Captivitie, and poſſeſſe their own lands; ſo it was a type of that which *Matthew* ſpeaketh, & as this field which *Ieremie* bought was turned into the uſe of ſtrangers, ſo was the field which *Mathew* ſpeaketh of made a buriall for ſtrangers; and as the writs were hid in the earthen pot in *Ieremies* time, ſo was this field which *Matthew* ſpeaketh of, a Potters field. In *Zachary* there is no mention made of the buying of the field with the thirty pieces of ſilver, but *Matthew* ſpeaketh of buying of the field, and ſo doth *Ieremie*, therefore the Evangeliſt pertinently citeth *Ieremie* and not *Zacharie*.

Concluſion. From the citing of this teſtimony we may draw this Concluſion, there are many things written in the old Teſtament, which at the firſt ſight might ſeeme to look no wayes to the new, but if we looke neerer and neerer unto them, we ſhall ſee how they agree together, therefore we ſhould ſearch the Scriptures, which beare teſtimony to Chriſt, *Ioh.* 5. 39.

CHAPTER XXXI.

What things the *Goel* was bound to doe to his kinſman, and what things were done to him by his brethren.

PROV. 23. 10. *Remove not the old land-marke, and enter not within the field of the fatherleſſe, for their Redeemer (or* Goel*) is mightie, and he will plead their cauſe.*

The priviledges of the neereſt kinſman. HE that was the *Goel* in *Iſrael*, was bound to doe three things for his brethren; firſt, he was *vindex ſanguinis*,

ſanguinis, the revenger of the bloud; ſecondly, he redeemed the morgaged lands of his kinſman; thirdly, he delivered him out of priſon. Theſe three things he was bound to doe *iure propinquitatis*, becauſe he was his neereſt kinſman.

Now let us apply theſe to Chriſt our *Goel*, firſt our *Goel*, or *vindex ſanguinis*, the revenger of our bloud, revengeth all our wrongs. *When the heart of the revenger of the bloud was hot within him*, *Deut.*19.6. it was a terrible thing for the man-ſlayer to meet him, he purſued eagerly after him. So Ieſus Chriſt purſueth after his enemies, who ſhed the bloud of his Church.

Chriſt our neereſt kinſman hath taken all their priviledges upon him for us.

Secondly, the *Goel* redeemed the morgaged Land, *Ruth* 4.4. and *Iere.*32.7. *Ieremie* couſin to *Hanamel* redeemed his morgaged Land; we have morgaged our inheritance in heaven, but our *Goel* Ieſus Chriſt, who is fleſh of our fleſh, and bone of our bone, will redeeme it to us againe.

The third thing which the *Goel* did to his kinſman, was to relieve him out of priſon. So wee being condemned to that everlaſting priſon, Chriſt hath bailed us.

The priviledges of the neereſt kinſman as he was firſt borne.

Now the priviledges which the firſt-borne who was the *Goel* had done to him were two; Firſt, he had the double portion of his Fathers goods; And ſecondly, his ſecond brother was bound to raiſe up ſeed to him.

Ieſus Chriſt our eldeſt brother, *he is annointed with gifts above his fellowes*, *Pſal.*45. *and from him we receive grace for grace*, *Ioh.*1.

What the ſecond brother was bound to do for the eldeſt.

The ſecond thing which was due to the *Goel* was this, if he died without children then his ſecond brother was bound to raiſe up ſeed to him: and if he refuſed to doe it, they pulled off his ſhoe and ſpit in his face. The application of this is; Chriſt our Eldeſt brother ſhall never want a ſeed in his Church to the worlds end.

Miniſters are Chriſts ſecond brethren.

end. When *Onan* refuſed to raiſe up ſeed to his brother, then *Selah* was bound to doe it, *Gen.*38. So there ſhall be ſtill ſome who ſhall performe this dutie to our Elder brother.

Againe the children were not called their children, but the eldeſt brothers children. The application is, the Preachers are Chriſts younger brethren, therefore they ſhould beget children to Chriſt, and not ſeek their owne honour.

The portion of a ſlothfull Miniſter.

If they refuſed to raiſe up ſeed to their brother, then their ſhoe was pulled off, and they did ſpit in their face. Great ſhall be the ſhame of theſe who refuſe to doe this dutie to their elder brother Chriſt: their ſhoe ſhall be pulled off, and they ſhall loſe their part of that heavenly inheritance.

Concluſion.

The Church having ſuch a *Goel*, men ſhould be loth to meddle with her, *Prov.*23.10. *Remove not the old markes, and enter not within the field of the fatherleſſe, for their Goel*, or redeemer, *is mightie, and he will plead their cauſe*: here he alludeth to that place, *Deut.*25.8. The Lord is a *Goel* to all his poore and diſtreſſed members: he was *Ioſephs Goel* when he was in priſon: *The armes of his hands were made ſtrong by the hands of the mighty God of Iacob, Gen.*49.24.

CHAP.

CHAPTER. XXXII.

The difference betwixt the brother naturall, and the kinsman in raising up seed to the eldest brother, and what was done to them if they refused.

LEVIT. 25.9. *Then shall his brothers wife come unto him, &c.*

THere was a twofold pulling off of the shoe in *Israel*, the first is for a religious use, the second for a civill use. First, the religious use wee see in *Exod.* 3.5. and in *Iosh.* 5.13. the second use was a politicke use, and this politicke or civill use was two-fold; the first served for the solemnity of their contracts, and it was called *firmatoria discalceatio*; the second was for a punishment and disgrace, *Deut.* 25.9. And it differed from that which was used in confirmation in sundry points.

A twofold use of the pulling off the shoe.

Discalceatio { *firmatoria.* / *Dedecora.*

First, when their shoe was taken off for a punishment or disgrace, the woman her selfe pulled off the shoe of him who refused to raise seed to his brother; but in the contract of confirmation the man himselfe loosed his owne shoe and pulled it off.

Differ. 1.

Secondly, that pulling off the shoe was for the disgrace of the man; but this which was used in contracts was to secure the man in his right: it tended to no disgrace to him; or if he sold the land, it was onely a signe that he was willing to quit his right; and if he bought the land, it was a signe to him of his possession.

2

Thirdly, that pulling off of the shoe was by com-

maund, but this pulling off the ſhoe was by cuſtome. *Ruth* 4.7. *This was the manner in former times in Iſrael.*

4 Fourthly, this ſhoe was pulled off from the naturall brother, if he refuſed to raiſe up ſeed; but that ſhoe for confirmation was pulled off by any who made a contract, in token of poſſeſſion: And the Lord alludeth to this forme, *Pſal.* 60.8. *Over Edom I will caſt my ſhoe,* that is, I will take poſſeſſion of it: this was called [*Hhalizah*] *detractio.*

Alluſion.

חליצה *Detractio.*

5 Fiftly, when the ſhoe was pulled off for diſgrace, it was given to no bodie, but the ſhoe which was pulled off in bargaining was given to him who bought the land.

6 Sixtly, In the former pulling off of the ſhoe, there was no requeſt made that the ſhoe ſhould be pulled off, but it was pulled off againſt his will; but in the latter, they deſired him to pull off his ſhoe, and he did it willingly.

7 Seventhly, In the former the ſhoe was pulled off againſt his will in the preſence of the Iudges; but in this bargaine the ſhoe might be pulled off before any ſufficient witneſſe.

8 Eightly, The former was onely pulled off when the brother refuſed to raiſe up ſeed to his brother; but in the latter the ſhoe was pulled off in any contract of alienation.

9 Ninthly, When they pulled off the ſhoe in diſgrace, they ſpit in his face, which the *Seventie* tranſlate πτύειν, and *Ioſephus* τύπτειν to ſmite him in the face: but in this latter there was no ſuch diſgrace offered to the man.

10 Tenthly, In the former when the ſhoe was pulled off, the woman ſaid, *ſo ſhall it be done to the man who refuſeth to build his brothers houſe, Deut.* 25.9. but in the latter there were no ſuch words ſpoken.

11 Laſtly, he that refuſeth to raiſe up ſeed to his brother his

his house was called *domus discalceati* in *Israel*; but there followed no such disgrace to the man who pulled off his shoe in the contract.

The difference betwixt the naturall brother and the kinsman.

They make another difference to be this, that he who was the naturall brother; when he raised up seed to his brother, the children were not called his children but his brothers children, and the shooe was pulled off his foot, because he refused to doe that honour to his brother, but when a cousin-german raised up seed to his kinsman, the children were not called after his kinsman that was dead, but as the father pleased to call them *Boaz* called not his sonne *Machlon*, after the first husband of *Ruth*, but *Obed*.

Quest.

But the question is, whether they were bound to giue them the same names or not; For *Deut.* 25. 6. the words in the originall are these; *Primogenitus quem pepererit stabit super nomen fratris sui, shall succeed in the name of his brother:* therefore it may seeme they were called after the eldest brothers name.

Answ.

To succeed in the name is to succeed in the place and not to be called after his name: and *Ionathan* paraphraseth it, *exurget in hæreditate nomine fratris*, to continue his name, but not to be called after his name.

There were two sorts of brothers amongst the *Iewes*, naturall brethren and legall brethren; the naturall brother was bound to raise up seede to his eldest brother; the elder first, and if he died; then the second, and then the third, &c. *Mat.* 22. And if they did not, then they were punished and disgraced; but those who were legall brethren, or cousin-germanes, as *N.* was to *Machlon*, they were not compelled to marry them, but if they did not, there was some disgrace put upon them but not that great disgrace which was put upon the naturall brother. If a cousin-germane, or a legall brother had married his cousines wife, the children which he begot

begot upon her, were not called his children, but his couſines children; even as the children which the naturall brother begat, were not his children but his elder brothers, and therefore *N.* ſaith, *Ruth* 4. 6. *I cannot redeeme it, leſt I marre my owne inheritance*; that is, theſe children begotten upon *Ruth* ſhould not be called my children, but my kinſmans, and ſo all that I inherite ſhould goe to them.

Concluſion. The concluſion of this is; the Holy Ghoſt here marketh the cooſin-germane with a note, nor naming him by his name, but paſſing him by; but they who were naturall brethren, if they refuſed, they were noted with a greater marke of infamie: ſo the moe obligations that Paſtors haue, if they refuſe to doe their dutie to Ieſus Chriſt, the greater ſhall be their ſhame.

CHAPTER XXXIII.

Of their Marriages.

IVDG. 14. 7. *And he went downe and talked with the woman, and ſhe pleaſed* Sampſon *well, and after a time he returned to take her.*

THey had their *Sponſalia de futuro, & de præſenti; de futuro*, as *Lots* ſonnes in law were but affianced to his daughters, they were not as yet married [*Lokehhe benathau*] *accipientes uxores*, ſhould be interpreted, *Brevi pòſt accepturi*, for they knew not as yet a man, *Verſ.* 8. So *Deut.* 20. 7. *Who is there that hath betrothed a wife, and hath not taken her.* So *Ioſeph* and *Mary* were affianced, ſee *Deut.* 22. 24.

לקחי בנתיו *accepturi filias ejus.*

Betwixt their affiance and their marriage there intervened

vened a time. *Iudg.*14.7. *And he went downe and talked with the woman.* This was for the affiancing; and *Verſ.*8. *After a time he returned againe to take her*; that is to marry her: the firſt time that he went downe hee killed the Lyon; and the ſecond time when he went downe to the marriage, he found honey in the Lions belly. *After ſome dayes*, cannot be vnderſtood of a yeare, that a whole yeare intervened betwixt their affiancing and their marriage; when the word *Dies* is put in the plurall number, and ſome leſſe number following it, then it ſignifieth a yeare and the leſſe number ſignifieth moneths; as *Gen.* 24. 55. *Let her abide with us dayes or ten*; that is, a yeare of dayes, or at the leaſt ten moneths. So 1 *Sam.*27.7. *David abode with the Philſtims dayes and foure moneths*; that is, a yeare of dayes and foure moneths: ſo *Ezek.* 1.1. *in the thirtieth yeare in the fourth, in the fift of the moneth*; that is, in the fourth moneth, in the fift day of the moneth; but when dayes are put alone, they ſignifie an indefinite time, and not an yeare; ſo *Gen.*40.4. *Fuerunt dies in cuſtodia*, that is a certaine time, *Lev.*28.29. *He ſhall redeeme it within dayes*, that is, within the time that he and the man to whom he had morgaged the houſe agreed upon. So *Iudg.*14.8. *After dayes he returned to take her*, that is, after a few dayes, and not after a whole yeare, the preparation of a whole yeare, was enough for a Kings marriage.

When the word [*Day*] ſignifieth a yeare, and when a moneth.

Dayes abſolutely ſet down in the Scripture ſignifie an infinite time.

Sponſalia de præſenti, were, when he ſaid I take thee to my wife in the preſent.

The time of their marriages was in the night, *Mat.*25.6 *At midnight the Virgines came to wait for the bridegroom returning with their Lamps in their hands*: ſo *Luk.*12.36.

Marriages of old were made three manner of wayes, the firſt was called *Vſucapio*, the ſecond *confarreatio*, and the third was called *coemptio.*

Per vſum vel vſucapia.

Per vſum, vel vſucapio, when a man married a maide which

which had ſtayed almoſt a yeare with him: the example which moſt reſembleth this in the Scripture, was that of *David*, when he was old he tooke *Abiſhaig* to him, 1 *King*. 1. 2.

Per confarreationem.

Per confarreationem, when the bridegroome married the bride, the bridegroome tooke a Cake of bread, and brake it betwixt him and the bride, or ſome Corne, and put betwixt their hands; to ſignifie that they were to breake bread, and to liue together in mutuall ſocietie;

Briſſonius de ritis nuptiarum.

Hoſea alludeth to this forme, *Cap*. 2. 3. *I bought her for an Homer of Barley*. So Ieſus Chriſt the husband of his Church, married her *per confarreationem*, putting the bread in her hand, and marrying her to himſelfe in the Sacrament, to ſignifie that he would dwell with her for ever.

Alluſion.

Per coemptionem.

The third ſort was *per coemptionem*, for it was the manner of old, that the bridegroome bought the bride for ſo much, and the bride gaue little or no dowrie to the bridegroome; ſo the ſonnes of *Sichem* bought *Dina*; *Gen* 34 12. *Aske me never ſo much dowrie and I will giue it*: ſo *David* bought *Michol*, *Sauls* daughter for ſo many foreskins of the *Philiſtines*, 1 *Sam*. 18. 25. And *Iacob* ſerved ſeven yeares for *Rachel*. The bride brought onely *Donationes*, *vel paraphernalia*, ſome gifts or ornaments, as chaines bracelets, *Gen*. 24. but the dowrie which they gaue was but a ſmall thing. 1 *King*. 9. 16. it is ſaid that *Pharoah* tooke *Gezar* from the *Philiſtims* & gaue it to *Salomon* for a preſent, it ſhould not be tranſlated for a dowrie. *Exod*. 22. 17. *He ſhall pay money according to the dowry of Virgins*; which is but a little ſumme fiftie ſhekels, *Deut*. 22. 29. Thus Chriſt bought his ſpouſe with his bloud, *Act*. 20. 29. ſhe was a poore Damſell, and had nothing to give.

The man gaue the dowrie and not the woman.

Pharoah giving *Gezar* to *Salomon* it was a preſent and not a dowrie.

As their marriages were made by one of theſe three Ceremonies, *per uſum*, *confarreationem*, & *coemptionem*

Marriages diſſolved after the ſame manner they were made.

So

So amongst the *Romans*, the marriage was dissolved after the same manner. The first was dissolved *usurpatione*, if the woman whom he had married (being his maide before) had stayed but three nights from her husband, then by the *Roman* law hee might put her away; the second was dissolved *diffarreatione*, they brake bread and so departed; the third was dissolved *renuncipatione*, they tooke their hands asunder and so departed; this the *Greekes* called διαζύγιον, and the *Latines*, *Divortium*.

Vsurpatio.
Diffarreatio.
Renuncipatio.

The Ceremonies which they used in their Marriages were these; first, he put a Ring upon her finger; the Hebrewes called this [*Tebhignoth Keduſhim*] and he said, be thou my wife according to the law of *Moses* and of *Israel*, and this he did before witnesses; this was called *Subarhatio*; this Ring was put upon the fourth finger of the left hand, because a veine commeth from the heart to that finger, as the Physitians say.

תְּבִיעוֹת קִדּוּשִׁין

Postulationes Sponsaliorum, Sponsalio sacra ob matrimonium.

The day when the bride was married, shee tooke the vaile off her face, this was called ἀναχάλυπτρον, and the gifts which were given that day, were called ἀναχαλοπτήρια; before she was married, she put a vaile upon her face, and this was called ἐγχάλυπτρον, and the gifts which were given to her before the marriage were called ἐγχαλυπτήρια.

The solemnities in the marriages were these; first, they put a crowne upon the head of the bridegroome, and then upon the bride, and the crowne was made of Roses, Mirtle, and Ivie, and the mother of the bridegroome put this crowne upon his head, *Cant.* 3 11. *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his espousals, and in the day of the gladnesse of his heart.*

Divers solemnities used at the marriage.

This crowne wherewith the bride and the bridegroome

groome were crowned, was but a corruptible crowne; but *that crowne*, which we ſhall get in the life to come, *fadeth not, nor falleth not away*, 1 Pet. 1.4. ἀμίαντος is a pretious ſtone, which if yee caſt it in the fire it never conſumeth; ἀμάραντος *flos amoris*, a flower that never fadeth.

ἀμίαντος *non pollutus, eſt & nomen gemmæ ſic dictæ quòd in ignem conjectæ non conſumatur.*

ἀμάραντος *immarceſſibilis, annquam marceſcens, flos quidã ſic dictus quòd non marceſcat.*

In their marriages they had thoſe who accompanied the bridegroome, and they were called *Socij ſponſi*, the children of the wedding; and the *Greekes* σύμπλοκες or συμπλάτορες a συμπλόκειν, *circuire*. All the time of the wedding they might doe nothing but attend the bridegroome, they might not faſt in the time of the marriage nor mourne, *Mat.* 9. 15. *Can the children of the wedding mourne ſo long as the bridegroome is with them?*

Who was the bridegroomes friend.

He who chiefly attended the bridegroome was called παράνυμφος, ſuch a one was he to whom *Sampſons* wife was given, who was called his companion the Chaldie called him [*Shuſhebbinah*] *Pronubus* or *auſpex*; this was not a friendly part in *Sampſons* companion to take the bride from him, *for hee that hath the bride is the bridegroome, but the friend of the bridegroome which ſtandeth and heareth him, rejoyceth greatly, becauſe of the voice of the bridegroome, Ioh.* 3. 29. So in the ſpirituall marriage the Preachers who are *Auſpices* or *Pronubi*, ſhould not ſeeke the bride to themſelves, ſeeking themſelves and their owne prayſe, but let the bridegroome have the bride.

שושבינה

Pronubus, Auſpex.

What was the chiefe office of the bridegroomes friend.

They who were νυμφαγώγοι, brought the bride into the tent of the bridegroomes mother, to ſignifie now that ſhee ſhould be in that ſame place that his mother was in, *Gen.* 24. 67. *They brought her into the tent of Sara*, and ſo the bride brought the bridegroome into her mothers chamber, *Cant.* 3. 4. *I held him and would not let him goe, untill I had brought him to my fathers houſe, and to the chambers of her that conceived me*; ſhe brought him

him into her mothers tent, to signifie that she should leaue father and mother and cleaue unto her husband.

They did two things after the marriage, first they blessed them, and then they sang ἐπιθαλάμιον a marriage song, reioycing for their marriage.

First, they blessed them, *Ruth* 4.11. *All the people that were in the gates, and the Elders said we are all witnesses*; and the blessing was this, *the Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel, and doe thou worthily in Ephrata, and be thou famous in Bethlehem*: This was the blessing given to the bride. And againe, *Vers.* 12. *Let thy house be like the house of Pharez (whom Tamar bare unto Iuda) of the seed which the Lord shal giue thee of this young woman*: This was the blessing which they gaue to the bridegroome.

The manner of blessing the bridegroome.

They prayed, *the Lord make thee like Rachel*: it was their manner in their blessings to alledge the examples of those who had beene happie and prosperous, and so when they cursed any body, they brought forth the example of the most wretched and miserable creatures, *Ierem.* 30. 21. *The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire*; such was the curse pronounced against the adulterous woman, *Num.* 5.2. *The Lord make thee an oath and a curse among thy people.*

The explanation of the blessing.

The Lord make thee like Rachel and Leah: Why like *Rachel* and *Leah*? Because these two came out of their Countrey with their husbands, and left their Parents, so did *Ruth* with *Naomi* to get a husband; secondly, like *Rachel* and *Leah*, Because these two sought children of their husbands modestly, *Gen.* 30.1. and *vers.* 16. So did *Ruth* of *Boaz*. Thirdly, why like *Rachel* and *Leah*, and not like *Bilhah* and *Zilpah*? Because these two were but hand-maids, and they were not the mothers of many

Why *Rachel* and *Leah* are taken for examples in the blessing

ny children, as *Rachel* and *Leah*. Fourthly, why firſt like *Rachel* & then like *Leah*? Becauſe *Rachel* was more beloved than *Leah*. Fiftly, why like *Rachel* and *Leah* and not like *Sara* and *Rebecca*? Becauſe there came of them the *Iſmaelites* who were not of the Church, as well as the *Iſraelites*.

To doe worthily is to doe vertuouſly.

Doe thou worthily in Ephrata: in the Hebrew it is *fac virtutem*; the Hebrewes put vertue for the ſubſtance gotten by vertuous doing, *Pſal* 49. *He ſhall leaue his ſubſtance behinde him*; in the originall it is, he ſhal leaue his vertue behinde: and *Prov*, 31, *Fecerunt potentiam, id eſt, comparunt opes*.

Let thy houſe be like the houſe of Pharez: becauſe there were fiue families in the Tribe of *Iuda*, and *Pharez* was the cheife of them, *Num*. 26. 20. They pray then firſt that they may haue children: ſecondly, that they may haue meanes to maintaine & bring up their children, & thirdly, that they may liue in credit among the people.

What ſong they ſung after the marriage.

After the marriage they did ſing *epithalamium* a ſong of prayſe in commendation of the Bride-groome and Brid, *Pſal*. 45: ſo *Pſal*. 77. *your virgines were not praiſed*, that is they were not married, and the houſe of marriage the *Iewes* called it [*beth hillel*,] *domus laudis*, the houſe of praiſe.

מרפתו

The morrow after the marriage the Bridegroome came forth out of his bride-chāber in great pomp with his Bride, out under the vaile; and theſe who heard his voice rejoyced becauſe then the marriage was conſummated: and *David* alludeth to this, *Pſal*. 19. for as the Bridegroome made glad the hearts of his friends when he came out of his Tent or covering ſo the Sunne when he commeth out of his chamber gladdeth the earth: his going out is from the end of the heaven, and his circuit to the end of it. *Luk*. 1. Chriſt is called ἀνατολὴ, the Sunne riſing from the Eaſt. that Sunne of righteouſneſſe

An anologie betwixt the Sun riſing and the Bridegroomes comming out of his chamber the morrow after his marriage.

neſſe comming out of the boſome of his Father, and out of his bed-chamber riſing in the Eaſt, did ſhine upon the *Iewes* in the South, and next upon us Gentiles in the North, *Cant.*7.9.

The concluſion of this is. We are married to Ieſus Chriſt *per confarreationem*, when he gives us the bleſſed Sacrament, therefore let us come worthily to it, that we take it not as *Iudas* did the ſoppe, *Ioh.*13. for that will make *diffarreationem*, or διζύγιον, a divorce from him for ever. *Concluſion* 1.

Secondly, we are married to him *per coemptionem*, what was the Church when he married her? She was blacke like the Tents of *Kedar*: *Miriam* and *Aaron* grudged againſt *Moſes* becauſe of the *Ethiopian woman whom he had married*, *Numb.*12.1. ſo was the Church *Cant.*1.5. *I am blacke*, but yet if ſhee had beene rich, which is a ſecond beautie, it had beene ſomething; but being both blacke and poore, there was a hard matter for the Lord to marry her. A certaine woman being aſked what dowrie ſhe gave to her husband, ſhe anſwered that ſhe ſhould keepe her ſelfe chaſt unto him only, as a chaſt ſpouſe. So we having nothing to beſtow upon him, but he having pittie upon us when we were naked and uncomely, let us ſtudie to meet him with heartie affection againe, and not to fall a whoring after other gods, which if wee doe he will make us comely as the curtaines of *Salomon*. *Concluſion* 2.

Thirdly, they ſung praiſes and rejoyced at the marriage of the Bridegroome and the Bride. So let us bee glad and rejoyce, and give honour unto him, for the marriage of the Lambe is come, and his wife hath made her ſelfe readie, *Revel.*19.7. *Concluſion* 3.

CHAPTER XXXIIII.

Whether a brother naturall (to keepe the Tribes diſtinguiſhed) might marrie his brothers wife or not in *Iſrael*, or is it meant onely of the next kinſman?

DEVT. 25. 5. *If brethren dwell together, and one of them haue no ſeed, &c.*

THe Law is given firſt to naturall brethren, and not to kinſmen onely: for the Text ſaith, *if brethren dwell together, and one of them die and haue no child*, now what brethren dwelt together? are they not naturall brethren: and one of them haue no ſeede, that is, if the eldeſt of them haue no ſeed, *vnus pro primo*.

Numerus cardinalis pro ordinali, vnus pro primo as the evening and the morning was one day, that is, the firſt day. *Gen.* 1.

And that it is meant of naturall brethren, ſee it by the practiſe of the people of God, for when *Er* died *Onan* was bound to raiſe up ſeed to him, *Gen.* 38. 9. So *Ruth* 1. when *Machlon* the elder brother died without children, then the inheritance came to *Chilion*. And when *Chilion* died without children, then his Vncle his neereſt kinſman was to ſucceed; and laſt the brothers children or couſin-germans, and he who was to ſucceed in the inheritance, it was he who was bound to marrie his brothers wife: wherefore the Law meaneth firſt of the naturall brother, and if there were no naturall brethren, then the couſins or next kinſmen were to doe this dutie.

The ſecond brother was to marrie his eldeſt brothers wife

When the *Sadduces* propounded the queſtion to Chriſt, that *ſeven brethren married one wife*; it is meant of ſeven naturall brethren, ſee *Tobit.* 3. 8. And where it is ſaid *Deut.* 25. 5. *the wife of the dead ſhall not marrie with a ſtranger*, what is that, *with a ſtranger*? That is with

one

one who is not of the familie of him who is dead. And first she was bound to marrie with the naturall brother, who was not a stranger, and if there had not beene a naturall brother, then with the next of the kinsmen, who was not a stranger. Wherfore *ijbbam* and γαμβρεύειν are understood first of the naturall brother, and then of the next kinsman.

Obiect.

But it is promised under the Law as a great blessing, that he should leaue a posteritie behind him, and that his name should not be blotted out in *Israel*. But if the brother married his brothers wife, then his children were not called his children, but his eldest brothers children, and so his name was blotted out in *Israel*: and so he might haue set up a pillar as *Absalon* did for continuance of his name, because he had no children of his owne.

Answ.

To be the father of Iesus Christ according to the flesh, a greater blessing to the second brother, then to haue children of his owne.

But to haue the name of Iesus Christ continued is a greater blessing, *Psal.* 72.17. *coram sole filiabitur nomen ejus per successionem filiorum, his name shall endure for ever, his name shall continue as long as the Sunne*: we see what befell *Onan* because he refused to doe this dutie, he said the seede should not be his, therefore the Lord slew him, *Gen.* 38. 6. 10.

Obiect.

But *God* expresly forbad in his Law, that a man should lie with his wives sister, and by the same Law it is forbidden that a man should lie with his brothers wife, this might seeme to be incest and confusion.

Anſ.

God hath many exceptions from his owne law.

God indeed forbad in his law that a man should lie with his brothers wife, but God who gaue that law, hath given this law also. And as the *Iewes* say, *qui observare jussit Sabbatum, is etiam jussit profanare Sabbatum*, he that commaunded to keepe the Sabbath, may likewise commaund to breake the Sabbath. So the Lord who forbade a man to lie with his brothers wife, hath reserved this priviledge to himselfe to make

an exception from the law. The Lord commanded in his Law *Deut.*24.4. *If a man put away his wife and ſhe goe from him, and become another mans wife, he may not take her againe to wife:* yet the Lord tooke his Church againe *Ier.*3.1. he hath reſerved ſundry priveledges to himſelfe and exceptions from the Law.

Morale poſitivum. Divinum poſitivum.

We muſt diſtinguiſh betwixt the morall poſitiue part of the Law, and the divine poſitiue part.

Secondly, we muſt diſtinguiſh here betwixt theſe lawes which are *morall poſitiue* lawes, and theſe which are *divine poſitiue* lawes. *Morall poſitiue* lawes are ſuch which the very light of nature commandeth. *Divine poſitiue* lawes are theſe, which are acceſſory commaundements added to the firſt. Example, This is a *morall poſitiue* law, that a man ſhould not lie with his mother, nor with his mother in-law: for that is a *fornication that is not named amongſt the Gentils*, 1 *Cor.*5.1. And it was for this ſort of inceſt that the *Cananites* were caſt out of *Canaan*. So this is *primarium jus naturæ*, or *morale poſitivum* morall poſitive part of the law, that a man ſhould not lie with his daughter, nor his daughters daughter, *deſcendendo* deſcending downward. But this againe is *divinum poſitivum*, or *ſecundarium jus naturæ*, the divine poſitiue part of the law, in the collaterall line that a man ſhould not lie with his ſiſter or brothers wife, no marriage in the collateral line was forbidden at firſt by the law of nature, or *morall poſitiue* law but it was forbidden afterwards by the *divine poſitiue* law, *Lev.*18.16. When *Iuda* lay with his daughter in-law, this was inceſt in the higheſt degree, becauſe it was contrary to *jus naturale*, or *morale poſitivum*. So when the *Corinthian* lay with his mother in-law it was againſt *morale poſitivum*, or *jus naturale*. But when *Amram* married *Iochabed* his fathers ſiſter, *Exod.*6.20. this was not againſt the morall, poſitiue, or naturall part of the Law, becauſe it was not in the right line, but in the collaterall, although in the neereſt degree, it was againſt the *divine poſitiue* law.

What is *primarium*, and what is *ſecundarium jus naturæ*.

דֹּדָתִי *Amita*, it ſhould not bee tranſlated *Patruelis* his couſin-german, but his fathers ſiſter. See *Numb.*26.59.

And

And for to repleniſh his Church with people, God overſaw this ſort of marriage at the firſt. But God doth more here, he commandeth the brother to raiſe up ſeed to his brother. Firſt, this is not *contra primarium jus naturæ*, becauſe it was not in the right line. Secondly, it is an exception from *ſecundarium jus naturæ*: for when God willed them to doe this, he willed them not to doe this to ſatisfie luſt, for that was contrary to *primarium jus naturæ*, but onely that the elder brother might be a type of Ieſus Chriſt, who ſhould never want a ſeed in his Church. If a woman were barren, the Lord could not command another man to goe in unto her and beget children upon her, for that were *contra primarium jus naturæ*; the Lord will not ſuffer now that a brother ſhould marrie a ſiſter, as he did in the beginning of the world, neither if a brother now ſhould marrie his eldeſt brothers wife were it lawfull, for now the eldeſt brother is not a type of Chriſt, & it ſhould not be an exception from the Law, but *contra ſecundarium jus naturæ*.

Concluſion.

The concluſion of this is God who giveth the Law maketh not a Law to himſelfe, but he hath reſerved to himſelfe exception from the Law, when and where it pleaſeth him.

CHAPTER. XXXV.

Of their priſons and places of puniſhment.

GEN, 39. 20. *And* Ioſephs *Maſter tooke him, and put him into the priſon: a place where the Kings priſoners were bound.*

Of their place of puniſhment.

THey had ſundry ſorts of Priſons; firſt, they had Warding, as *Shimei* was confined not to come over the brooke *Kedron*; and, *Abiather* in *Anathoth*,

Three sorts of Prisons among the Iewes.

thoth, and he who killed casually was confined in the Citie of Refuge; this was a free sort of Prison, at the first *Carcer non erat pars pœnæ*, the Prison was not a part of the punishment.

Secondly, they had another sort of Prison, in which they were more restrained than in the Ward, they were kept in Prison, but others had accesse to them, as when *Iohn* was in Prison, his Disciples had accesse to him; so *Paul* was in bonds, but yet he begot *Onesimus* in his bonds, *Phil.* 1.

Thirdly, they had a more straite Prison called φυλακὴ, *Custodia*, a close Prison.

And fourthly, they had a deepe or a low pit; the *Greekes* called it *Barathrum* in *Athens*, and at *Rome* it was called *Tullianum*; such was that Prison in which *Ieremie* was let downe with cords *in a Dungeon, where was no water but myre*, *Iere.* 38 6 And *Zacharie* alludeth to this, *Zach.* 9. 11. *As for thee also by the bloud of thy Covenant, I have sent forth thy Prisoners out of the Pit wherein is no water.*

Allusion.

There were some Prisons within the Citie of *Ierusalem*, and some without the Citie; within the Citie, as the house of *Ionathan*, which was neere the Kings Palace, *Iere.* 37. 15. So the Dungeon of *Malchior*, the son of *Hammelech*, *Iere.* 38. 6. So they had Prisons without the gate, as that Prison wherein *Peter* was put, *Act.* 12. 10. *And when they had passed the first and the second ward* (that is, the quaternions of Souldiers that kept him) *they came unto the yron gate that leadeth unto the Citie:* this Prison was without the gate neare Mount *Calvarie*, and it was the loathsomest and vilest Prison of all, for in it the theeues who were carried to *Calvarie* to be executed were kept. And Christ alludeth to this Prison, *Mat.* 25. 30. *Cast him into utter darkenesse, where there shall be weeping and wailing, and gnashing of teeth*: which

* See Nehem. 3. 25.

Some Prisons within and some without the walles of *Ierusalem.*

Allusion.

Allusion

Allusion could not bee understood, unlesse there had beene a darke Prison without the Citie, where was utter darknesse.

A difference betwixt three sorts of Prisons.

Now let us compare *Ezekiels* Ward, *Cap.*4. *Ieremies* Prisons, *Ier.*37. and 38. and *Peters* Prison, *Act.*12.

These things were not done in vision but really, for when hee saith a thing was done in vision, he saith, *in similitudine* onely.

Ezechiel when he was warded in his owne house by the Lord, *Cap.*3.24. First, he was commanded to stay in his owne house; secondly, he was commanded to lie three hundred and ninetie dayes upon his left side, *Cap.*4.4. and fortie dayes upon his right side, *Vers.*6. Then for his dyet, he is commanded to take wheat, barley, and beanes, and lentils, and millet, and fetches, and to put them all in one vessell, & to make bread of them, *Vers.*9. there was no choice of bread here, and then to cover and bake it with mans dung, *Vers.*12. or at the least with cowes dung, *Vers.*15. And for the quantitie, he should eat it by measure, twentie shekels weight every day, *Vers.*10. which was tenne ounces; and his drinke was by measure the *sixt part of an Hin of water*, *Vers.*11. which was as much as twelve egges would hold.

Now let us see how *Ieremie* was handled in his Prison, *Shemajah* gave commandement by a Letter to put him in the stockes, *Ierem.*29.26. In the Hebrew it is [*El.hazinok*] *navis sugentis*, as yee would say, the ship of the sucker, they closed the Prisoner betweene two boords, and they gave him some liquor in the meane time to preserve his life. So *Iere.*11.19, *Mittamus lignum in panem ejus; Chaldeus, proijciamus lignum*, that is, if he will, let him eate the stockes, he shall have no other bread; or *corrumpamus panem ejus*, the English translation hath it, *let us destroy the stalke with his bread*; and *Ieremie* was in a deep Dungeon where he stood *in myre and clay*, *Iere.*38.6. So they used to put them in the stocks; they were at the first called *Nervi*, because they

אל-חזינק

were made of the ſinewes of beaſts, and afterwards they were made of yron, *Pſal.*105.18. *Whoſe feet they hurt with fetters*, he was *laid in yron.*

Peters Priſon a loathſome Priſon.

Then for *Peters* Priſon, it was utter darkneſſe, without the Citie, that the ſtench and filthineſſe of theſe priſoners might not be offenſive to the Citizens, the moſt loathſome Priſon of all, and the darkeſt Priſon, and therefore a great wonder when the light ſhined in it, *Act.*12.7.

Three ſorts of Priſons.

There are three Priſons; firſt, our mothers belly, in which we are firſt Priſoners; and ſecondly, the grave; and thirdly, the Priſon of the wicked in hell.

This firſt priſon it is a ſtraite priſon; it was a great preſervation when *Ionas* was preſerved three dayes in the Whales bellie, the weeds being wrapped about his head, and the earth with her barres cloſed him round about, *Ionah* 2.5. *Yet his life was brought up from corruption*; it is as wonderfull a preſervation in our mothers belly how we ſhould live, being ſo wrapped there and preſerved from corruption; he was but kept there three dayes, but man is kept nine moneths.

The grave a ſtrong Priſon.

Our ſecond Priſon is the grave, *Ionas* was kept in the Whales belly with jawes and teeth; *Peter* was kept in the Priſon with foure quaternions of Souldiers; but man is kept within this Priſon with a more terrible guard, when the body is ſowne in corruption, in diſhonour, and in weakneſſe, 1 *Cor.*15.43. And oftentimes with ſinne the greateſt enemie of all, *Iob* 10.11. their ſinnes lie downe in the duſt with them, that is, in the grave, this Priſon keepeth a man ſure.

Hell a terrible and feareſull Priſon.

The laſt Priſon is that of the wicked in hell; man when he dyeth is ſaid *to returne to his own earth*, *Pſ.*146.4. That is, he hath right to the earth, becauſe he was made of the earth, and he muſt returne to it againe; So the wicked have right to hell, it is their proper inheritance, *Iudas went to his owne place*, *Act.*1.35. A

A childe when he is in his mothers belly, his first prison, although he be wrapped up there, and closely kept, yet he hath a kind and loving keeper, his mother; but the grave is a terrible keeper and an enemie, 1 *Cor.*15. 26. Yet this enemie must render up her dead againe; & even as the Whale spued out *Ionas*, because he could not concoct him; so shall the grave cast up her dead againe, not being able to concoct them; but there is no redemption out of hell the last prison: In other Prisons, men have found some mitigation and favour, but never any in this prison. *Ioseph was put in fetters, the yron entered into his soule, Psal.*105.18. That is, the yron cut his flesh, and came as it were to the soule; but the Lord *was with him, and extended kindnesse unto him, and gave him favour in the sight of the Keeper of the Prison, Gen.*39.21. But in this prison the Lord is not with them, neither find they any favour in the eyes of their Keeper; but as the Taske-masters doubled the Taske upon the poore *Israelites* in *Egypt*, and were heavie exactors over them, and said daily to them, Get you to your burthens; so these fiends of hell are rigorous exactors over the wicked: *Ieremie* when he was in a deepe Prison, yet he had *Ebedmelech* to intercede for him, *Ierem.*38.7. but none doe intercede for the wicked. *Peter* was in a darke Prison, yet the light did shine about him, his fetters fell off from him, & the Angell led him forth, and set him free; But in hell, there is no light nor no redemption out of it.

Conclusion.

The conclusion of this is; as *Ieremie* prayed unto the King *Zedechias*, that he would not *cause him to returne to the house of Ionathan the Scribe* (which was the prison) *lest he died there, Iere.*27.20. So let us put up our supplications to the Lord, that he would not send us into that eternall Prison to die for ever.

CHAP.

CHAPTER XXXVI.

Of their Whipping.

DEVT. 35. 3. *Fortie ſtripes may be given him, and not exceed.*

Divers ſorts of puniſhments.

THere were ſundry ſorts of puniſhments amongſt the *Iewes*; firſt, *damnum*, ſecondly, *vincula*, thirdly, *verbera*, fourthly, *talio*, fiftly, *ignominia*, ſixtly, *ſervitus*, ſeventhly, *mors*. But they never uſed to baniſh any, becauſe they would not put them where there was a ſtrange Religion profeſſed.

When they whipt their malefactors; firſt they had a reſpect to the offence committed; and ſecondly, to the perſon who was to be whipt; and thirdly, to the whip.

They had a reſpect both to the perſon and to the offence in whipping.

Firſt, they had reſpect to the offence; *in ſimplici delicto*, they might not exceed fortie ſtripes, but they might diminiſh the number of the ſtripes, if the perſon offending had beene of a weake body; Secondly, for a double offence they might not exceed fortie, but they were to give him the full fortie all at once; if a man had committed theft, and withall had added perjurie, this was a double offence, and for this he got the rigour, full fortie.

If he had a ſtrong body, and committed a double offence, then he got the full fortie all at one time; ſecondly, if he had a ſtrong body and committed a ſimple offence, then he got not the full number; thirdly, if hee had had a weake body & committed a double offence, then he got the full number, but at two ſeverall times; but if he had beene of a weake body, and committed a ſimple offence, then the number of the ſtripes was much diminiſhed.

Againe, they conſidered how many ſtripes the offender

der might beare, and the number of the ſtripes which the whip gave: Example, the offender is able to beare twentie ſtripes, and they adjudge him to have twentie ſtripes; now they give him but ſixe blowes, for if they had given him ſeven blowes, they ſhould have exceeded the number preſcribed, for the whip wherewith they whipped them had three thongs, and if they perceived that he grew faint and weake, when they were beating him, they diminiſhed ſome of the number; if they ordained that he ſhould have twelve ſtripes, and obſerved in the meane time that he fainted not, yet they exceeded not that number twelve, which they had ordained to give him at the firſt.

When they whipped *Paul*, 2 *Cor.* 11.24. and gave him thirtie-nine ſtripes at three ſeverall times; firſt, it ſeemes that he hath beene of a ſtrong body; ſecondly, it was for three ſeverall offences (as they thought) that they beat him; for if the offender had thrice committed the ſelfe-ſame fault, then he was no more beaten, but he was ſhut up within a narrow wall, wherein he might neither ſit nor ſtand, and there he was fed *Pane afflictionis & aquâ preſſuræ*, with bread of affliction, and with a ſmall quantity of water; example, if he had eaten the fat twice *Levit.* 3.17. he was but beaten twice; but if he had eaten the third time of it, then he was ſhut up in a cloſe priſon, or ſuch a priſon in which *Ahab* commanded *Micheas* to be put, 1 *King.* 22.27.

The offender was not whipt thrice for one fault.

The offender was bowed downe when he was beaten, *Deut.* 25.2. he neither ſat nor ſtood, and hee who whipt him, ſtood upon a ſtone, and he let out or in the whip, by drawing up or downe the knot upon it; for when the knot was drawne up, then the thongs ſpread farther and gave a ſhrewder blow; and when the knot was drawne downe, then the thongs were contracted, and they gave the leſſer blow; when he ſtood behinde him,

him, then he whipt him upon the breaſt and belly, and he gaue him three blowes at a time: and when he ſtood before him, he laſhed him upon the ſhoulders, and gaue him ſixe blowes, three upon every ſhoulder.

Three Iudges ſtood by when they were whipt

There ſtood three Iudges by when he was whipt, the firſt repeated theſe words of the Law to him, *Deut.* 28.58. *If thou obey not all theſe things, then the Lord ſhall multiply thy plagues*: the ſecond Iudge numbered the ſtripes; and the third Iudge ſayd to the whipper, *Lay on, ſheliſhi omer lachozen hacce, Dicit ei qui portat flagellum, percute.*

שלישי אומר לחזן הכה
Maymone Hal: Sanhe: cap. 16.

Whipping was not a diſgrace amongſt the Iewes.

He who was beaten, was not diſgraced by this beating, for whipping amongſt them was but as a civill mulct, or fyne, not a diſgrace as it is amongſt us, and therefore the Lord ſaid, *Deut.* 25.3. *That thy brother ſhould not ſeeme vile in thine eyes* When they whipt any of their brethren, they did it not in ſcorne or deriſion, but in compaſſion, they looked upon him, and received him after the puniſhment, as their brother againe: and as he who looked upon *Cato Vticenſis* ſeeing him drunk, turned away his eyes and ſeemed to take no notice of it, being aſhamed that ſuch a grave man ſhould be ſo overtaken: ſo did they behold their brethren with pitie, and were readie to cover their offence, and would not upbraid them afterwards for it.

Concluſion. 1. The ſpirituall uſes which wee are to make of theſe whippings, are firſt, as they fitted the whip to the perſon, if he were weaker or ſtronger, ſo the Lord layeth no more upon us than we are able to beare.

Concluſion 2. Secondly, as the Iudge ſtood by and numbered the ſtripes; ſo the Lord our God numbereth all the afflictions which befalleth his children.

Concluſion 3. Thirdly, although they were beaten, yet they were not vile in the eyes of the Iudges, ſo when the Lord correcteth us he counteth not baſely of us, but eſteemes us as his children.

Fourthly

Fourthly, as they were reckoned ſtill brethren when they were whipped; ſo ſhould we account theſe who are afflicted, and the Lords hand upon them, to be ſtill our brethren. *Concluſion 4.*

CHAPTER XXXVII.

Whether an *Iſraelite* that had lien with a bond-maide, that was betrothed, was whipped or not?

LEVIT. 19.20. *And whoſoever lyeth carnally with a woman that is a bond-maide, betrothed to a husband, and not at all redeemed nor freedome given her, ſhee ſhall be ſcourged.*

THe *Iewes* did hold, if an *Iſraelite* had lien with a bond-woman betrothed, and not redeemed, ſhe was to be beaten, and he was to offer a ſacrifice for his offence; ſhee was to be beaten, becauſe ſhe was not a free-woman, and ſhee had nothing to offer, and although ſhe had, yet ſhe could not offer it, becauſe ſhe was a ſtranger and not converted.

The *Seventie* tranſlate it ἐπισκοπὴ ἔσται, from [*Bakar*] *Inquirere*; but it commeth from [*Bakar*] *Bos*, becauſe they were whipt with a thong of oxe-leather, and ſome tranſlate it *Nervo bovino*.

בִּקֹּרֶת תִּהְיֶה
Vapalatio erita
בָּקָר *Bos*.

The reaſon why the *Iewes* held that the woman ſhould onely be beaten is this, becauſe the word [*Tehieh*] is in the feminine gender, and they reade it, *ſhe ſhall be beaten* and not the man; he committed not adultery, he polluted not another mans wife, nor a free-woman, but a ſtranger,

תִּהְיֶה
The *Iewes* held that the woman was beaten and not the man.

stranger, and a slave, therefore he was not to be beaten, but to offer a sacrifice; but this word [*Tihieh*] may agree as well with [*Bikkoreth*] which is in the feminine gender, and not to reade it *ipsa erit vapulatio, she shall be beaten*, but *there shall be a beating*, that is, they shall be both beaten, and the man so much the rather, because he lay with her who was betrothed to another; and the words following seeme to imply so much, *they shall not bee put to death*; this whipping shall bee a sufficient punishment for them: the *Seventie* translate it ἐπίσκεψις ἔσται ἄνδρι, but *Ionathan* in his Paraphrase following the rest of the Hebrewes, paraphraseth it thus, *Scrutatio erit in judicio ejus; ut vapulet ipsa rea, & non ipse*.

Obiect. But the man is bound to bring a Ram for his trespasse offering; if he had beene whipt, why is he commanded to bring an offering?

Answ. Because his sin was greater than the womans, therefore he was both whipt & brought his offering, *in cunctis nuditatibus pares sunt vir & fœmina*, for all filthines the man and the woman are equall in punishments; if a free-man had lien with a free-woman in *Israel*, then he was bound to marry her, or else to pay her dowrie; secondly, if a free man lay with a bond-maid that was betrothed and not redeemed, then they were both whipt; but neither of them put to death; he died not although the woman was betrothed, because she was not a free-woman; thirdly, if a free man had lien with a free woman betrothed, then they were both to die; fourthly, if a free man had lien with a married woman, then they were both to die, *Deut.* 25. Fiftly, if a married man had lien with an unmarried woman, they were both to die: lastly, if both the persons had been married, they were both to die; here *in cunctis nuditatibus sunt pares, vir & fœmina.*

The punishment of the man and the woman was alike for every uncleanesse.

Conclusion 1. Those who are equall in sinne, shall be equall in punishment.

The

The punishment did not expiate the sinne, but the sacrifice. *Conclusion 2.*

The whore and the harlot are one flesh, therefore but one sacrifice for both. *Conclusion 3.*

CHAPTER XXXVIII.

De Lege Talionis, Of the Law of Retaliation.

EXOD. 21.24. *Eye for eye, tooth for tooth, hand for hand, foote for foote.*

THe Lawyers when they interpret the Law, they say, that there is *talio analogica & talio identitatis*; and they say, that *talio identitatis* should be observed, if the cause be alike, and the persons, and the manner of doing Example; a private man beateth out his neighbours eye in spite and malice, therefore his eye should be pulled out againe; but *talio similitudinis* is then to be observed: when the fact varieth in many circumstances, as who did it, to whom he did it, &c. then *talio analogica* should be observed, but not *identitatis*: example; if a sonne should beat his father, he should not be beaten againe, but he should die the death; here they observe not *medium rei*, but *medium personæ*. Example the second, in that Parable of *Nathan* to *David*, when the rich man came and tooke the *poore mans sheep*, 1 *Sam* 12.3. Here *medium rei* was not to be observed, but *medium personæ*, because he was a rich man. So in commutative Iustice we observe *medium rei*, but in distributive Iustice we observe *medium personæ*.

Talio { *Analogica.* / *Identitatis.*

Medium { *Rei.* / *Personæ.*

Againe, they distinguish betwixt *Radamantheum jus*, the strict sense of the Law, and ἀνθυπεπονθος or ἀνθυπελάργωσις, The strict sense of the Law of Retaliation.

os, or *reciproca pœna.* The ſtrict ſenſe of the Law is, when literally they will have eye for eye, and tooth for tooth, the milder ſenſe of the Law, is, when they will have ſome other ſatisfaction for the wrong done: the *Iewes* generally follow this ſenſe of the Law, if a man did beat out his neighbours eye, or his tooth; they followed not this *Rhadamantheum jus*, or the ſtrict ſenſe of the Law, that he ſhould pay one of his owne eyes, or one of his owne teeth for it, but that he ſhould ſatisfie the man whom he had wronged, by paying ſo much money to him; for in theſe caſes that were not deadly, they held that they might make recompence and ſatisfaction by money: and they give this inſtance out of the Law; if an Oxe were wont to puſh with his horne, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, then the Oxe ſhall be ſtoned to death, and his owner ſhall be put to death, or if there be a ſumme of money laid upon him, *then he ſhall give for the ranſome of his life whatſoever is laid upon him, Exod.* 21.30,31. Here he might redeeme his life with a ranſome, becauſe he was not the direct killer, if he ſatisfied the parties by giving a ſum of money. So they held that they might ſatisfie for ſuch tranſgreſſions which were not capitall, by paying of money. And the law of the twelve Tables amongſt the *Romans* ſaith, *Si unum perfoderit unius jactura multari, ſi utrumq; unius tantùm ut ſceleris ſui notam geſtare poſsit; & quoniam funeſta & impia manus amputari ei debet, pro manu ablata, beſsis patrimonij ſui irrogatur, idq; inſolatium vitæ ejus cui oculi ſunt effoſsi, auferto.* If he had put out both the mans eyes, they would take but one of his eyes, and cut the hand from him for the other eye, and then they mitigated that part of the puniſhment, and they made him pay the fourth part of his ſubſtance to relieve the man whoſe eyes he had put out.

The milder ſenſe of the Law of Retaliation.

The *Roman* Law of Retaliation.

The

The Heathen say, that *Ceres* the goddesse of Corne, cut off the shoulder of *Pelops*, *Ceres* could not set in a shoulder of flesh and bone againe, therefore the gods tooke the next best course, and they ordained her to put in a shoulder of Ivorie to *Pelops*: so he that had beaten out an eye or a tooth of a man, he could not put it in againe; therefore they thought it good that he should put in a shoulder of Ivorie, that is, with his goods to maintaine him whom he had hurt.

Simile.

CHAPTER. XXXVIII.

That theft amongst the *Iewes*, was not capitall.

EXOD. 22. 1. *If a man shall steale an Oxe or a Sheepe and kill it or sell it, he shall restore five Oxen for an Oxe, and foure Sheepe for a Sheepe.*

THeft by the Law of *Moses* was punished by restitution, paying sometimes two for one, or foure for one, or at the most five for one, and not above.

Three sorts of Precepts amongst the Hebrewes.

The Hebrewes had three sorts of Commandements, first, they had [*Mitzboth Hhamuroth*] *Præcepta gravia*, Weightie precepts; and [*Mitzboth Kaaoth*] *Præcepta levia*, light precepts: those which they call, *Præcepta gravia*, here they say the punishment is alwayes indispensable, as the murtherer is alwayes to die the death. Secondly, they had *Præcepta levia*, as not to kill the damme sitting upon the egges; this was one of the judiciall Lawes of the lightest sort, for there was no punishment in *Israel* for transgression of this Law; so if an Oxe had killed a man, his flesh was not to be eaten, this was one of their judiciall Lawes; but if a man had eaten the flesh of such an Oxe, he was not to die for it.

חמורות Gravia
קלות Levia
חבנים Media,
מצות Præcepta.

Thirdly, they ſay, they had *Præcepta media*, where the puniſhment might be enlarged or diminiſhed, but not unto death, as in theft.

How affirmative and negative Precepts bind.

Affirmative commandements binde not ſo ſtrictly as *Negatives* doe, this is a *Negative*, yee ſhall not ſuffer a Witch to live, but this is an *Affirmative* that the theefe ſhall pay fourefold or five; this Law had ſundry exceptions and mitigations, it might be extended or mitigated, he was bound to pay fourefold, but yet the Magiſtrate might have mitigated this, and taken but twofold from him; and they might have extended it further, as *Salomon* extendeth it to ſevenfold, *Proverb.6.31.* [*Ieſhallem Shibhgnathaijm*] *he ſhal pay ſevenfold*: the Hebrewes double the duall number, ten in the duall number, is twentie; three is thirtie; and foure is fortie; but when they come to ſeven, here they double not. *The light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſhall be ſevenfold*; then he addeth for explanation, as the light of ſeven dayes, *Eſa.30.26.* Here *Shibhgnathaijm* doubleth not in the duall number, as in the former numbers, but onely ſtandeth for ſeven, hee ſhall pay *Shibhgnathaijm*, that is, ſeven for one; ſome interpret it a definite number for an indefinite, or he ſhall pay ſevenfold, that is, as much as two for foure; but it is not the manner of the Scriptures to take the number under ſeven, for ſeven; or he ſhall pay ſevenfold, that is, much more then he tooke; and the words following ſeeme to approve this interpretation, *he ſhall pay all the ſubſtance of his houſe.* And ſometimes this puniſhment was extended to death, as *Davids* ſentence was, that he ſhould die the death, becauſe he tooke the poore mans onely ſheepe. Some anſwer that it was not for his theft that *David* gave out ſentence of death upon him, but for his oppreſſion and violent theft, as if a man had come by night, and had broken into a mans houſe,

ישלם שבעתים

What the doubling of the duall number among the Hebrewes ſignifieth.

What the number ſeven ſignifieth.

house, and had stollen any thing, then he might have safely killed him by the Law, and he was not to die for it; but if he had come after the Sunne rose, and had stolen any thing, and the owner of the goods had killed him, then he was to die for it.

But out of *Davids* answer we may observe this, that the person against whom the sinne is committed, aggravateth the sinne, as for a rich man to steale a poore mans sheepe; so the time aggravateth the sinne; if the theefe came in the night to steale, then the owner of the goods might safely kill him, because of his violent theft. But it may be asked, what is violent theft? If a man steale to satisfie his hunger, that is not violent theft, but if a man steale who may get his living other wayes, and live upon the sweat of other mens browes, or if he steale from one that hath small means to live on, or if he have meanes to live upon who stealeth, this is judged violent theft, and the Magistrate for this may put him to death. *Thomas* observeth well, that the Magistrate may adde to the judiciall Law of *Moses* according to the necessitie of the time, and greatnesse of the offence; and as the Municipall Lawes of other Countries oblige not men, but in the Countrey where they are made, so doth not *Moses* judiciall Law; A Magistrate in *Israel* was bound when a malefactor was whipt not to give him above fortie stripes, the Law bindeth not the Magistrate now, *sed crescentibus delictis exasperantur pœnæ*, according to the greatnesse of the offences, the punishments may be more severe, but the equitie of *Moses* judiciall Lawes bindeth all people; this is the equitie of *Moses* Law, that for violent theft, a man should alwayes die, and the Law judged that violent theft, which is not for a mans necessitie to satisfie his life.

What if a poore man had but a little to save his life, and another were in as great extremitie, whether were

The person against whom the theft is committed aggravateth the sinne.

Tom. 1. 2. Municipall Lawes bind onely in the Countrey where they are made.

Quest.

this violent theft for him to take from the poore man in ſuch a caſe.

Anſw. How Chriſts words are to be underſtood in workes of charitie.

No doubt it were, therefore Chriſt ſaith, *hee that hath two coats, let him give his neighbour one,* to wit in his neceſſitie, but not he that hath one coat, for then he was not bound to give it.

Obiect.

It is alledged *Prov.6.30.* that the theefe ſhould pay ſeven-fold, and not be put to death, but the jealous huſband will kill the adulterer.

Anſw.

This place proveth nothing, it ſheweth onely what the jealous husband doth, it ſheweth not what he may doe. And ſecondly, for the theefe, it ſheweth onely what was the uſuall puniſhment amongſt the *Iewes*, by their judiciall Lawes to take ſeven-fold, but it ſheweth not what may bee done by the poſitive lawes of other Countries.

A difference betwixt that which is done, and that which ſhould be done.

The concluſion of this is; Now under the Goſpell theft is a greater ſinne then under the Law, and the neceſſitie is greater amongſt us generally, then it was amongſt them. And thirdly, that ſelling of men to make reſtitution for things taken by theft, is not in uſe amongſt us, and therefore theeves may be put to death.

CHAPTER XXXIX.

Of their proceeding in judgement before they executed the malefactor.

EZEK.9.10. *Goe through the the midſt of* Ieruſalem, *and ſet a marke upon the forehead of thoſe that ſigh, &c.*

Thoſe that were to be ſaved, the Lord cauſed to mark them.

THoſe who were appointed to be ſaved amongſt the people of God, hee uſed to ſet a marke upon them, *Exod.12.* When the *Egyptians* were to bee deſtroyed,

destroyed, the Lord commanded his people to sprinkle the bloud of the Paschall Lambe upon the lintels of their doores; and from this as *Epiphanius* marketh, the *Egyptians* used at the Equinoxe in the Spring, to take vermilion and to rubbe over all their trees and houses with it, saying, that at that time of the yeare the fire had almost burnt up all *Egypt*, and therefore they use this as a signe in remembrance of their deliverance. So the Lord commanded *Ezekiel* to set a marke upon those of *Ierusalem* that mourned, whom he was minded to save, *Ezek.9.4.*

Lib.1.cont.hær.18.

But what was the reason that he set not a marke of destruction upon them that were to be destroyed, as he set upon these who were to be saved?

Quest.

The reason was, because of the great number that was to be destroyed, in respect of the handfull that was to be saved, for where there was one to be saved, there was a hundred to be destroyed; there were but seven thousand who bowed not their knee to *Baal*, and of the great multitude that came out of *Egypt*, onely two entred into the land of *Canaan*. And *Revel.7.4.* of all the Tribes of *Israel* there were but one hundred and fortie foure thousand sealed in the forehead. And in *Ieremies* time it was very hard to find one that executed judgement in all the streets of *Ierusalem*, *Ier.5.1.* There were a few good men at that time, as *Ieremie* himselfe, *Ebedmelech* the Blackmoore, *Vriah* the Prophet, and the *Rechabites*; But the most of the rest were naught, and if *Ierusalem* had been searched few had been found in it. And this was a griefe to the Prophet *Micah* which made him to complaine, *that hee could not get a cluster to eate*, *Mica.7.1.* meaning that the good men were perished out of the earth.

Answ.
God did not marke those who were to be destroyed, because of their great number.

The Heathen learned this of the people of God, to marke those who were to be saved with the letter *Tau*,

The heathen marked the condemned with *theta*, and them that were abſolved in judgement with *tau*. *Aſcon. pæd.*

and theſe that were condemned with the letter θ *theta*. It was the cuſtome of the ancient warriors, when they returned from battaile, he who kept the regiſter of their names, marked the names of thoſe who returned ſafe with the letter *tau*, and the names of thoſe who were wanting with the letter *theta*, the *Latines* learned this from the *Grecians*, the *Grecians* from the *Egyptians*, and the *Egyptians* from the people of God. *Perſius.*

Si potis es vitio nigrum præfigere theta.

The *Iewes* put not two to death in one day, but for the ſame crime.

They put not two to death in one day, except they were guiltie of one crime, and they give this example; If a man had lien with the Prieſts daughter, he and ſhe were not put to death both in one day, becauſe ſhe was guiltie of a greater ſinne then he, therefore ſhe was to be burnt quicke, but he was not to be put to death that day, neither was he burnt quicke as ſhe was.

Queſt.

How came it to paſſe then that they put Chriſt and the two theeves to death in one day, ſeeing Chriſt was condemned for affecting the Kingdome, and the theeves for theft?

Anſw.

σασιαστὴ *ſeditioſi* Mark. 15.7. ἡ σάσις *ſeditio factio.*

Chriſt and the two theeves were condemned for one fault becauſe they were σασιασταὶ, troublers of the peace of the Kingdome; and therefore the theefe ſaid, *thou art ἐν τῷ αὐτῷ κρίματι in the ſame condemnation*, Luk. 23.40. *Barrabas* was a murtherer and ſo ſhould have dyed by the ſword, but becauſe he made inſurrection and troubled the common peace, therefore he was to be crucified. And the *Hebrews* called theſe [*perizim*] *effractores*, and the *Rabbins* called them *liſtin*, from the *Greeke* word λῃστὴς, they tooke armes to trouble the peace of the Common-wealth, and they uſed to crucifie all theſe who troubled the Kingdome and made inſurrection.

פריצים *Effractores.*

CHAP.

CHAPTER. XL.

Of their Capitall punishments.

IOSH.7.25. *And all* Israel *stoned him with stones, and burned them with fire after they had stoned them with stones.*

THere were sundry sorts of punishments inflicted upon malefactors by the house of judgement among the *Iewes*. Some of them were burnt, some of them were strangled, some of them were stoned, and some of them were beheaded, and some of them were drowned.

He that lay with the mother, or daughter in law the wife of his sonne, or with a maide that was betrothed, *Deut.*22.24. Or if a woman bowed downe to a beast, *Levit.*20.16. so the *blasphemer*, *Levit.*24.14. and *Idolater*, *Deut.*17.5. So he who offered his seed to *Molech*, *Levit.*20.2. He that had the spirit of divination or was a wizard, *Levit.*20.27. He that profaned the Sabbath, he that cursed his father or his mother, *Levit.*20.9. so the disobedient sonne was stoned to death, *Deut.*21.21. He that perswaded or enticed others to *Idolatry*, *Deut.*13.1. all these were stoned to death. Who were stoned.

First, the Priests daughter if she committed adulterie. Secondly, he who lay with his owne daughter. Thirdly, he who lay with his sonnes wife. Fourthly, he who lay with his daughters daughter, or with the daughter of his wives daughter. Fifthly, hee who lay with his mother in law, or with the mother of his mother in law, or hee who lay with the mother of his father in law, his wife being yet alive; even all these were burnt Who were burnt.

burnt. *Ioſh.*7.15. *He that is taken with a curſed thing ſhall be burnt with fire*, and *verſ.*25. *all Iſrael ſtoned him with ſtones*, firſt he was ſtoned, and then burnt.

Who were beheaded.

Thoſe who killed were beheaded, and thoſe who fell away to Idolatry.

Who were ſtrangled.

The fourth ſort of puniſhment was ſtrangling; which was the lighteſt ſort of puniſhment capital among the *Iewes*. Firſt he who did ſtrike his father or his mother. Secondly he who ſtole a man in *Iſrael*. *Deut.*24.7.

Thirdly any old man who hearkened not to the voice of the *Synedrion*. Fourthly a falſe Prophet; and he who lay with another mans wife. Fiftly, he who defiled the Prieſts daughter; all theſe were ſtrangled. And the *Iewes* ſay, whereſoever this puniſhment is ſet downe, *let his bloud be upon his owne head*, it is to be vnderſtood of ſtoning; but where the phraſe is found, *let him die the death* and the puniſhment not ſet downe in particular, then it is to be underſtood of ſtrangling. But this holdeth not, it is ſaid *Ezod.*21.12. *he that ſmiteth a man that he die he ſhall ſurely be put to death*: ſo it is ſaid, that the adulterer ſhall die the death; yet he was not ſtrangled but ſtoned. *Ezek.*16.40. *Ioh.*8.45.

זכף *crucifigere* זכף
Crux.
עץ *Arbor.*
ξυλὸν δίδυμον,

This ſtrangling the *Romanes* changed into crucifying, which was called [*zacaph*] *crucifigere*, and the croſſe was called [*zeceph*] *crux* and [*gnetz*] *arbor*; and the *Greekes* called it ξυλὸν δίδυμον *lignum geminum*.

καλαπονλισμὸς.
demerſio in pelagus, ſubmerſio.

Laſtly drowning, *Mat.*18.6. *It were better that a milſtone were hanged about his neck, and that he were drowned in the midſt of the Sea*, and the *Greekes* had καλαπονλισμὸν, they were put in a cheſt of lead, and ſunke in the Sea, as *Caſaubon* ſheweth out of *Athanaus*.

Queſt.
כרת Exciſio.

What ſort of puniſhment is meant, *Gen.*17.14. *he that is nos circumciſed, that ſoule ſhall be cut off from his people.*?

Anſw.

The *Hebrewes*, expound this ſort of puniſhment diverſly

versly. *Kimchi* saith, he shall be punished by the Lord, but he addeth, that he is much mistaken who thinketh that the child not being circumcised is secluded from the life to come. *Moses Cotzensis* thinketh, that these who were not circumcised the eight day, should dye without children, alluding to that place, *Levit.*20.20. But all of them agree in this, that the punishment is inflicted by the Lord.

Obiect. *Exod.*31.14. *Whosoever doth any worke on the Sabbath day he shall be cut off from his people, and bee surely put to death*, by *cutting off* here is meant, cutting off by the Magistrate, why should it not then be so understood in that place, *Gen.*17.14. so *Levit.*20.6. *If any goe after wizards, I will set my face against him, and cut him off*; by *cutting off* here is meant, to be cut off by the Magistrate, why is it not so then to be understood in that place of *Genesis* before mentioned?

Answ. *Maymone* answereth to these places, distinguishing betwixt the manifest transgression, and the hidden transgression of the Law, if one did violate the Sabbath with a high hand, and if there were witnesses, and he were admonished before not to doe so, then he was cut off by the hand of the Magistrate; but if he was not admonished secretly before, and did transgresse, then hee was cut off by the hand of the Lord. But wee must distinguish betwixt these phrases, *Levit.*17.10. and 21.6. *I shall cut off that soule*, and *thou shalt cut off that soule*, *Exod.*22.18. *thou shalt not suffer a witch to live*, but when he saith, *I will set my selfe against that soule which eateth blood, and will cut him off from my people*, then it is meant, that by his owne hand immediately hee will cut him off.

Difference betwixt these two phrases, *I shall cut off*, &c. and *thou shalt cut off*, &c.

Obiect. But what sort of cutting off by the hand of God is meant here?

Answ. It is not meant of any bodily punishment inflicted upon

upon their bodies, or upon their poſteritie, as the *Iewes* interpret it, but of excommunication and ſecluding them from the Church. So *Calvin*, *Iunius*, *Deo dati* expound it.

CHAPTER XLII.

Why they gaue wine to thoſe who were going to be executed.

PROV. 31.6. *Giue wine unto thoſe that be of an heavie heart.*

THey uſed to doe three things to them who were condemned. Firſt, they gaue them wine to drinke to comfort them. *Amos* 2.8. *They drunke the wine of the condemned in the houſe of their God*; that is, they dranke the moſt excellent wine, for ſuch wine they gaue to the condemned. Secondly, they uſed to apply διαπορον, ſoft wooll, which Chirurgians doe apply to wounds to mittigate their paine becauſe their death was a lingering death. Thirdly, they uſed to hold odoriferous canes or reedes to their noſe to refreſh their braines.

But ſee what miſerable comforters the *Iewes* were to Chriſt, *Luke* ſaith ἐξεμυκτήριζον, *they derided him*, *Luk.* 23. 35. for inſtead of wine, they gaue *him vinegar and gall to drinke*, which was a moſt bitter ſort of drinke; and the Lord ſaith *Ier.* 9.15. *I will feed this people even with wormwood, and giue them water of gall to drinke*. And for διαπορον, they gaue him ὕσσωπον, hyſope tyed about a reed and dipped in vineger and they gaue it to him not to quench his thirſt, but to ſmell it in deriſion.

They

They gaue him wine to drinke mingled with myrrhe, but he receiued it not. Mark. 15.23. Christ would not drinke this cup mingled with myrrhe (for it intoxicated the braine) that he might be sensible of the paine which he was to suffer for us. It is a great judgement to be beaten and not to feele it, *Prou.* 32.35. The Lord who went willingly to death, did willingly drinke the cuppe of Gods wrath for us; and therefore he was unwilling to drinke this cuppe, which would haue made him senseleſſe of the paine.

They gaue him hyſſope in ſtead of wooll which ſhould haue mittigated his paine, *the tender mercies of the wicked are cruell. Prou.* 12.10.

Christ ſuffered in all his ſenſes, in his taſt, they gaue him vinegar mixed with gall: in his feeling, whereas they ſhould haue applied ſoft wooll, and bound up his wounds, and mittigated his paine, they applied but hyſope, ſo in his hearing, he heard their bitter mockes and ſcoffing. And as he felt the grievous paine of the croſſe in all his ſenſes, ſo the wicked ſhall ſuffer the paines and torments of hell in all their ſenſes.

Concluſion.

The concluſion of this is, ſin is ſweet in the beginning but bitter in the end; *Adam* did eate a ſweet fruit, but here is vineger & gall a bitter portion offered to Christ for it; *the lippes of a ſtrange woman drop as an hony combe and her mouth is ſmoother then oyle, but her end is bitter as wormwood, ſharpe as a two-edged ſword. Pro.* 5.3.

Alluſion.

They giue him hyſope; hyſope was the laſt purgation and ſprinkling when the leper was brought into the Campe againe: and *David* alludeth to this, *Pſal.* 51. *waſh me with hyſope* So Christs death muſt purge us from all our ſinnes, and bring us into the ſocietie of the Saints of God, that there we may dwell for ever,

CHAP.

CHAPTER XLIII.

Of their Warres.

DEVT.20.10. *When thou commeſt neere to a Citie to fight againſt it, then proclaime peace unto it, &c.*

FIrſt let us conſider in their warres, the time when they went to battell; ſecondly, the manner how they pitched about the Tabernacle; thirdly, the manner how they marched when the Camp removed; fourthly, the Proclamation made to them at their removing; fiftly, the conditions of peace offered to the enemie; ſixtly, what they did before they joyned battell; and laſtly, the ſong which they had after the victorie.

The time that they entred to be Souldiers.

First, what time they entred to be Souldiers? the Levites entred to their miniſtery when they were thirtie yeares, *Num.*4.42. But the Souldiers entred when they were twentie yeares, and they left off when they were fiftie; none went to the warres but they who payed the halfe ſhekell; the Levites were exempted, becauſe they ſerved the Lord in the Tabernacle, they neither payed this halfe ſhekell, nor yet went to the warres. Women likewiſe were exempted, *She that tarrieth at home, divideth the ſpoyle, Pſal.*68 12. So were the weake, ſicke, and infirme, the young, and the old under twentie and above fiftie; ſo the captives, and Idolaters, all theſe were exempted, none of them payed the halfe ſhekell, or went to the warres.

Secondly, when they pitched about the Tabernacle, they pitched their Tents with their faces towards it, *Num.*2.2. becauſe of the reſpect that they carried to it.

They

They pitched round about the Tabernacle when they rested in their Tents and *David* alludeth to this, *Psal.* 76.11. *Let all that be about him, bring presents unto him that ought to be feared*; there were three Tribes vpon every quarter; *Iuda, Issachar*, and *Zabulon* upon the East; *Ruben, Simeon*, and *Gad* upon the South; *Ephraim, Manasse*, and *Benjamin* upon the West; *Dan, Asher*, and *Nepthali* upon the North, *Num.* 23.10. *Who can number the fourth part of Israel?* Here is an allusion to the Campe as it was divided in foure quarters.

There were three Tribes on every quarter, and a space betwixt them and the Tabernacle, and *Moses* and *Aaron* and the Priests upon the East, the *Coathites* upon the South; the *Gersonites* upon the West: and the *Merarites* upon the North, these lay betwixt the Tribes and the Tabernacle to watch the holy place; So betwixt Gods throne and the foure and twentie Elders compassing it, *were foure living creatures full of eyes, Rev.* 6.10.

The priviledge of *Iudah.*

In the first place *Iudah* pitched and removed first, *Iudah* got the first place, of him the Kings were to come he marched first, he sacrificed first, *Numb.* 7.12. *Iudah* gaue a Lyon in his Colours. *Themistocles* said, it was better to haue a Lyon to be a captaine to a company of Harts, than to haue a company of Lyons and a Hart to be their Captaine: The Lyon is first [*Gur*] *Catulus Leonis*, then he is [*Cephir*] *cum incipit prædari*, whē he beginneth to catch the prey, and then he is [*Labhi*] when he groweth old. First, *Iudah* was the Lyons whelpe in *Ioshua's* time, *Iosh.* 1. when they went out first to Conquer the Land; then he was *Cephir* in *Dauids* time; and thirdly, he was [*Labhi*] *Cordatus Leo* in *Salomons* time, he was a couragious lion.

גור *Catulus leonis.*

כפיר *Leo juvenis.*

לבי *Lei cordotus.*

When *Iudah* was the Lyons whelpe, the Lyon, and the fierce Lyon.

And in placing of these Tribes, ye shall obserue that alwayes with the feebler Tribes there is a warre-like and a couragous Tribe placed, as with *Issachar* and *Zabulon*

A war-like Tribe placed with the more feeble.

bulen two feeble Tribes, *Iudah* is placed; *Iſſachar* was dull like the Aſſe, and *loved to couch betweene two burdens*, Gen.49.14. So *Iudg.*15.16. *Why abodeſt thou amongſt the ſheep-folds, to heare the bleating of the flockes (or delighting to whiſtle by the flockes) having no minde to helpe thy brethren in the warres.* *Zabulon* had no skill in the warres, he dwelt by the Sea-ſide, and gave himſelfe onely to ſhipping, therefore *Iudah* was joyned to helpe theſe two weake Tribes; ſo in that viſion, *Eſa.*21.7. *The Aſſe and the Camell are joyned together*; The Camel ſignifying the *Medes*, the more generous people, and the Aſſe the *Perſians*, the more dull people.

שרק *Sibilare.*

In the ſecond companie was *Ruben*, *Simeon*, and *Gad*; *Ruben unſtable as water*, Gen.49.4. So *Simeon* a weake *Tribe divided in Iacob and ſcattered in Iſrael*, Gen.49.7. now to helpe theſe they had the warre-like Tribe of *Gad* joyned with them, Gen.49.19. *Gad jedud jegudennu vehu jagud gnakabh*, *Gad a troope ſhall overcome him, but he ſhall overcome at the laſt*; the men of *Gad*, were *mightie men of warre, and had faces like Lyons*, 1 Chron. 12.8.

גד גדוד יגודנו
והוא יגוד עקב
Elegans paranomaſia.

In the third companie were *Ephraim*, *Manaſſe*, and *Benjamin*, and *Ephraim* the moſt war-like of the three, *Ephraim had ſkill to handle the Bow*, Pſal.78.9. but *Benjamin* was [*Ittor jad*] he could ſling with both the hands, 1 Chron.12.2.

אתור יד *Ambidexter.*

In the fourth companie were *Dan*, *Aſſer*, and *Nephthali*; and of theſe three, *Dan* was the moſt valiant: *Zabulon and Nephthali were a people that jeoparded their lives unto the death*, Iudg.5.18. but *Dan* was their Captaine, he came in to ſave the taile of the hoaſt, and he was called the gathering hoaſt; and the Lord alludeth to this forme, *Eſa.*51.11. *I will goe before you and gather you in*: they left none of the weake behind them, *Num.* 12.15. and *Miriam* was ſhut out of the Campe ſeven dayes

dayes for Leprosie, and the people journeyed not, till *Miriam* was brought in againe: *David* alludeth to this: *Psal.* 27. 10. *Though my father and my mother should forsake me, yet thou wilt gather me up: Amalek cut off the taile of the Host, Deut.* 25. 17. these are called the *hindmost of the Host, Iosh.* 10. 19.

Every one of these quarters had their Captaine, and he was the wisest and most couragious, for *strength and counsell are for the warres, Prov.* 10. 5. 2 *Sam.* 23. 8. the *Tachmonite*, for his wisedome is [*Iosbebeang*] he sat in the Councell, and for his valour and courage he is called *Hadino* the *Eznite*, that is, who delighted to lift up the speare: young and rash youths are not fit to be Captaines, such as was *Alexander* the Great: who ran violently rather thorow the world, than by skill or wisedome, therefore *Dan.* 8. 21. he is called *Hircus caprarum*, that is, *a young Goat.*

Every one of the Quarters had their Captaine.

Quando animali additur genitivus fœmininus pluralis, tunc significatur animal illud tenerum esse Gen. 31. 7.

There were foure memorable things to be observed in this Campe: first, their order; secondly, their cleanlinesse: thirdly, *Salus castrametantium*, the health of those who encamped; and lastly, how the Lord provided meat and cloaths for them.

First, the order that was in this Campe; this was *Acies benè ordinata*, a well ordered battell, and God who is the God of order and not of confusion set them in this order. *Balaam* saw this when he said, *Num.* 24. 5. *How goodly are thy tents, O Iacob and thy Tabernacles O Israel? As the vallies are they spread forth, as Gardens by the River side, as the trees of Lign-aloes, which the Lord hath planted, and as Cedar trees beside the waters.*

The order of this Campe.

Secondly, *Mundities*, the cleanenesse and neatnesse of this Campe, for the Lord commanded them when they were to ease nature to goe without the Campe, and to take a paddle with them, and dig in the ground to cover their excrements. *Deut.* 23. 12.

Thirdly,

Thirdly, *Salus castrametantium, there was none feeble in their Tribes*, Psal. 105.37. and *pes tuus non fuit fermentatus*, thy *foot did not swell these fortie yeares*, Deut. 8.4.

The Lord provided meat and clothes for this Campe.

Fourthly, the Lord provided well for this Campe, both meat and clothes; meat, *Hee rained downe Manna from the heavens, and fed them with the bread of Angels*, and for their *clothes they waxed not old*, Deut. 8.4. And it is most probable that their clothes did grow with them as they grew, and their *shoes waxed not old upon their feet*, 29.5. Their shoes did grow with their feet, and it seemeth that the childrens clothes were made of the clothes of them who died.

לא יחפה *non inveterârunt.*

The foure Captaines pitched their Tents at the foure corners of the Campe, *Iudah* pitched in the Northeast corner; *Ruben* in the Southeast; *Ephraim* on the Southwest; and *Dan* on the Northwest corner, *Num.* 2.2. *Every man of the children of Israel shall pitch by his own standard, with the Ensigne of their fathers house, farre off about the Tabernacle of the Congregation shall they pitch.*

A figure to shew the Ensignes, Motto's, and order of the Tribes pitching about the Tabernacle.

Returne, O Lord, unto the many thousands of Israel, Num. 10. 36.

WEST.

SOUTH.

NORTH.

EAST.

Rise up, O Lord, and let thine enemies be scattered, Num. 10. 35,

בְּשֵׁם אֱלֹהֵינוּ נִדְגֹּל

Vexillis ut æmur in nomine Dei noſtri.

When they aroſe to march they ſpread their Colours, and they ſaid, *Vexillabimus in nomine Dei noſtri, in the name of our God we will ſet up our Banners*, Pſal. 20.5.

They had their Colours, their Enſignes, and their Motto's.

Their Colours were anſwerable to the ſtones in *Aarons* breaſtplate.

Firſt, their Colours; their Colours were according to the Colours of the ſtones in the breaſtplate of *Aaron*: *Iudah* gave a greene Colour like the *Smarag*: *Ruben* a red Colour like the *Sardius*, *Ephraim* a golden Colour like the *Chryſolite*; *Dan* gave partie coloured of white and red like the *Iaſper*.

In their Enſignes they had the Emblems of Beaſts.

Their Enſignes were; firſt, *Iudah* gave a Lyon; *Ruben* the head of a man, becauſe he was the firſt-borne, and the head of the familie; *Ephraim* gave the head of an Oxe, becauſe he was the ſonne of *Ioſeph*, who was called *Bos Dei*, *Deut.* 33.17. *His glory is like the firſtling of his Bullocke*; and *Dan* gave an Eagle in his Colours, becauſe the Eagle is an enemy to Serpents, the Serpent ſhould not be put in his Colours but the Eagle, an enemy to the Serpent; *Dan ſhall judge his people*, Gen. 49. 16. *Dan is a Lyons whelpe, hee ſhall leape from Baſhan.* Here he is commended both for his wiſedome and his ſtrength, the Serpent doth not expreſſe theſe two well, but the Eagle doth expreſſe them very fitly.

Their Motto's in their Enſignes were out of the Teſtament of *Iacob*, or the ſong of *Moſes*.

Thirdly, their Motto, *Iuda's* Motto was this; *Iuda is a Lyons whelpe*, Gen. 49.8. *Ruben* had this, *Vnſtable like water*, Gen. 49.4. *Epharims* Motto was, *his glory is like the firſtling of his Bullocke*, Deut. 33.16. *Dan* had this Motto, *hee ſhall be a Serpent by the way, an Adder in the path*, and ſo every one of the Tribes had their Motto.

The Lord was their Generall.

The Lord as their *Generall* dwelt in the midſt of their Campe, and his Enſignes were the *Cloud* and the *pillar of fire*; the *Cloud* to direct them by day, and the *pillar* by night, then he was the guide of their youth, *Ierem.* 3.4.

The

The motto which they gave him was this, *Mi chamoca baelohim Iehova, quis ſicut tu Iehova inter Deos*; & hence they made the name of the *Macchabees*, *Mem*, *Caph*, *Beth*, *Iod*: and they were called *Machei* at the firſt, and afterward *Macchabæi*: and like unto this was that abbreviation, *Agla, attagnebher legnolam adonai, Tu fortis in æternum Domine*, Thou O Lord art ſtrong for ever.

מי כמכה באלהים יהוה מכבי

When they marched, they kept not the ſame order as when they pitched about the Tabernacle, for when they marched, *Iuda*, *Iſſachar*, and *Zabulon* went before, and the *Gerſonites* and the *Merarites* next them ſet forward, bearing the Tabernacle, *Num.*10.17. In the ſecond place came *Ruben*, *Simeon*, and *Gad*, who lay upon the South; and next them came the *Cohathites* with the Arke, *Num* 10.21. After them *Ephraim*, *Benjamin*, and *Manaſſeh*; and *David* alludeth to this, *Pſal.*80.2. *Before Ephraim and Benjamin and Manaſſeh, ſtirre up thy ſtrength, and come and ſave us*; he ſaith, *before Ephraim*, for when they carried the Arke *Ephraim* came behind the Arke, and the Arke was before him, and when they reſted, *Ephraim* was upon the Weſt ſide of the Arke, which *Num.*2.18. is called [*jammah*] *the Sea-ward*, becauſe the Sea lay towards the Weſt, ſo that the Arke both when they pitched and when they marched was ever before *Benjamin*, *Ephraim*, and *Manaſſeh*. In the laſt place came *Dan*, *Aſſer*, and *Nephthali*, *Dan* was in the Reareward of all their Camps throughout their Hoſts, *Num.*10.25.

The marching was different from their pitching about the Tabernacle.

ומערה

When they marched *Aſcendebant Chamuſſhim*, *Exod.* 13.18. *Aquila & Symmachus*, κατασκασμένοι, *qui quintam coſtam habebant cinctam*, becauſe they carried their ſword at the fift rib, but *Theodoſion* tranſlateth it πεμπαίζοντες, they went five in rankes, when they marched they were ſaid to be *Accincti* girded, *Gen.*49.19. *Num.*32.17 1 *King.*10.11. And *Salomon* alludeth to this, *Prov.*30.

The manner of their Marching.

חמשים

Alluſion.

31. ſpeaking of the horſe girt in his loines, a warlike beaſt, fit for the battell, and contrary to this is *diſcinctus* when they lay aſide their armour.

In their marching they made a Proclamation for foure ſorts of people.

Thirdly, they made a Proclamation in the Campe, that he who had built a new houſe, and had not dedicated it, ſhould goe backe: Secondly, if he had planted a Vineyard, and had not made it common, he ſhould goe backe: thirdly, if he had betrothed a wife, and had not lien with her, he ſhould goe backe: and fourthly, they cryed that all thoſe who were fearfull and faint-hearted ſhould returne.

What new houſe was meant in this Proclamation.

He who built a new houſe, and had not dedicated it, he ſhould goe backe, which they expounded thus, if he had built a new houſe, either for his dwelling, or for his Cattell, or his Corne, then he was to goe backe to it, but if he had built a new houſe for pleaſure, and let it, and taken hyre for it, then he was not to goe backe.

Secondly, if he had planted a Vineyard and had not made it common, then he was to goe backe; where there is an Alluſion to that forme ſet downe in the Law, that the firſt three years after that a man had planted a Vineyard, he might not eat of the fruits thereof, then the fourth yeare they were the Lords, and in the fift yeare they were made common, and then turned to the planters owne uſe, and it was all one whether he planted the Vineyard, bought the Vineyard, or had gotten it by inheritance or by gift.

Thirdly, if he had betrothed a wife, and had not lien with her, whether ſhee had beene a maide or a widow, he was to returne home: and this immunitie from the warres laſted for a whole yeare to thoſe who were new married; but they ſay, if the high Prieſt had married a widow he was not exempted, ſo if an inferiour Prieſt had married a repudiate woman, or a common *Iſraelite* if he had married a baſtard, then he was not exempted.

Fourthly,

Fourthly, all those who were fearfull and faint-hearted, *Qui mollis est corde, Hebraicè*, he should returne, *lest he make his brethrens heart faint also, Deut.* 20. So all those who were guiltie of any crime were sent away, for sinne alwayes make a trembling and a faint heart, but the misery is now that the most lewd take themselues to this calling, *Psal.* 68.30. *Rebuke the company of the spearemen, Hebraicè, rebuke the beasts of the reedes*; the Lord accounteth those profane Souldiers for all theirs speares but like beasts amongst the reeds, there are few like unto the *Centurion*, or *Cornelius*, who gaue good Souldiers.

All that were knowne for notorious sinners, were discharged from the warres.

Gideon made a Proclamation; *Iudg.* 6. *Whosoever is fearefull, let him returne, and so there remained but ten thousand* and he tryed his Souldiers againe, and all that bowed downe to drinke he sent them away, and hee tooke with him onely those who lapped like dogges, which were but three hundred.

Gideons Proclamation.

Whether made he choise of these as the most cowardly, or the most couragious;

Quest.

It is commonly holden that they were the most couragious who lapped like dogges, and lay not downe to glut themselues but if we will looke to the Lords intention here, we shall see that the most feeble were kept here, and not the most couragious, for the Lord would not haue *Israel* to bragge here, and to say, *Mine owne hand hath saved me, Iudg.* 7.2. The Lord would onely haue the whole prayse of the Victory. Now whether made it more for the praise of God, when he overcame with a few cowards, than if he had overcome with a number of valiant Souldiers: were they not most cowardly, who durst not lie downe to take leasure to drinke? But ran and lapped as the dogs doe about *Nilus*, the Lord made choise of the most fearefull and cowardly for his glory; But *Marcus Crassus* amongst the

Answ.

Romans, cauſed to let bloud of the cowards, and he gives this to be the reaſon, that that bloud which they would not ſhed in defence of their Countrey, ſhould now be ſhed to their diſgrace and ſhame.

There are two ſorts of warres.

They had two ſorts of warres; the firſt were *bella ſpontanea*, and the ſecond was *bella præcepti*, new maried men and thoſe who planted a vineyard were exempted from the firſt warre, but not from the ſecond warre which was againſt the *Canaanites*, the Bridegroome was not exempted from this neither.

Fourthly, before they joyned battell with the enemy to deſtroy them or to ſacke their Citie, they offered conditions of peace to the enemies that were to be deſtroyed, if they ſought peace of them; we have one example, in the *Cherethites*, that were *Davids* guard; they were called *Curetæ* by *Virgil*, *Curetum allabimur oras*: So they were called *Cretenſes*, theſe came of the *Phenicians* or *Philiſtins*; *Creta* was a *Colonie* belonging to them, ſee *Act.*27.12. *Phenice* which is a haven of *Creet*, *Deut.*20.10. And the conditions were three eſpecially. Firſt, that they ſhould receive the ſeven precepts of *Noah*: Secondly, that they ſhould be tributaries to them; And thirdly, that they ſhould be ſervants to them.

Object. The *Moabites* and *Ammonites* were ſtill accepted, *Deut.*3.3. but *Deut.*2.9. *diſtreſſe not the Moabites neither contend with them in battell*, how then ſhall we reconcile theſe two places, when hee bids them not to ſeeke the peace of the *Ammonite?*

Anſw. The reconciliation is this, thou ſhalt not ſeeke the peace of the *Moabite* or *Ammonite*, but if they ſeeke it of thee, then thou ſhalt not diſtreſſe them, nor contend with them in battell.

מ ש יוצה לברוח יברח
Let him flie that will flie.

If they would not receive the peace offered, then they cryed, *dedat ſe qui vult, fugiat qui vult, pugnet qui vult*, he that will yeeld himſelfe, let him yeeld, hee that will flie

flie let him flie, and he that will fight let him fight.

Before they joyned battell they comforted the Souldiers after this manner, *trust in him who is the Saviour of Israel in affliction*, *Ier.* 14.8. this day thou fightest, *proconfessione unitatis divinæ, quòd deus unus est*, that thy God is one, therefore, *thou mayest carrie thy life in thy hand securely*, *Iob* 13.4. and think neither upon thy wife nor thy children, but put the care of them out of thy heart. And the Apostle alludeth to this, 2 *Tim.* 2.4. *that hee who goeth to the warres, entangleth not himselfe with the cares of this world.* And they exhorted them to cast the care of their houses, wives, children, and familie upon the Lord, who will provide for them, 1 *Sam.* 25.28,29. *The Lord will provide a sure house for my Lord the King, because he fights the battels of the Lord, and his soule shall be bound up in the bundle of life.*

מי שרוצה
להשלים ישליים
be that will have peace, let him have peace.
מי שרוצה לעשות
מלחמה יעשה
He that will make war let him make warre.
Lam. 5.9 *in anima nostra ferimus panem, id est, in periculo animæ.* so Psal. 119. *anima mea in manu mea.*

When they marched neerer their enemie, they raised the dust with their feet which was the neerest signe of warre: and Christ alludeth to this forme, *Mat.* 10. *When you come into a house offer your peace, and if they refuse it, shake off the dust of your feet, and let your peace returne to your selfe:* when the enemies were overcome, they fell downe at the Conquerours feet, and seemed *to licke the dust under his feet*, *Psal.* 18.

What they did when they were at the shock of the battell.

And so they used to cast a fire-brand within the enemies land, and the Prophet *Obadiah* alludeth to this, *vers.* 18. *there shall not one be left alive in the house of Esau*, the *Seventie* translate it πύρφορον, that shall carrie a fire-brand. Such were those *fæciales* amongst the *Romans*, who threw a speare into the enemies land in defiance of the enemie.

After the victory they divided the spoyle, and then they sung ἐπινίκιον, or *carmen triumphale* a song of triumph.

When the song of tryumph was sung.

It was their manner after the victory to sing a song of praise, as *Moses* and *Miriam* did, *Exod.* 15. so *Barak* and

Deborah, Iudg. 5. ſo *David* after he had conquered all his enemies ſang the *eighteenth Pſalme*, ſo *Revelation* 19. when all the enemies of the Church ſhall bee ſubdued, *they ſhall ſing a ſong of praiſe to the Lambe who ſitteth upon the throne.*

The women did ſing the ſong of victorie. המבשרות

The women eſpecially did ſing this ſong, and therefore *Pſal.* 68. 11. it is ſaid, *great were the company, [hammebhaſſheroth,] of thoſe that publiſhed it,* in the fæminine gender, of the woman that publiſhed it.

In this ſong of victory the King is commended, that *he aſcended on high, and led captivitie captive, & recived gifts or ranſomes from the captives, Verſ.* 18. And the Apoſtle applieth this to Chriſts victory over all his enemies, *he aſcended on high, and gave gifts to men, Eph.* 4. 8 And in this ſong of victory, they ſung this *Carmen amabæum*, a ſong by intercourſe, *I will bring againe from Baſan, I will bring my people againe from the depths of the Sea, Verſ.* 22. They remembered theſe two deliverances in all their ſongs of thankeſgiving for deliverance: firſt, how the Lord delivered them out of the red Sea; and ſecondly, that deliverance from *Og* King of *Baſhan* when he came againſt them.

The ſubject of *Deborahs* ſong.

That ſong of *Deborah, Iudg.* 5. firſt, containeth a praiſe to God, who gave the victory. Secondly, it maketh mention of the inſtruments which he uſed in this victory, as the ſtarres. Thirdly, it condemneth thoſe who would not come, as *Meroſh*: and fourthly, it commendeth thoſe who came willingly. And laſtly, a prayer againſt the enemies of the Church, *Verſ.* 28.

CHAP.

CHAPTER XLIIII.

Of their Burials.

GEN.49.29. *And charged them and said unto them, I am to be gathered to my people, burie me with my Fathers.*

IN their burials, first, we are to consider the place where they buried them; secondly, the ceremonies which they used at their burials; thirdly, the forme of their Tombes; fourthly, the great charges that they were at in their burials; and lastly, how they comforted the living after the dead were buried.

The circumstances that were used in Buriall.

First, the place where they buried them, it was commonly without the Citie; In *Ierusalem* they were buried without the Citie neere the brooke *Kedron*, *Mat.*27.53. *And many arose, and came out of the graves, and went into the holy Citie, and appeared there:* so the widowes sonne of *Naim* was buried without the Citie, *Luk.*7.12. so the possessed men walked amongst the graves in solitarie places, *Mark.*4.37. And Christ was buried in a Garden without the Citie.

The place where they used to bury.

They buried all of one familie together, 1*Sam.*3.1. *they buried the bones of Saul and Ionathan in the buriall of their Fathers:* so *Gen.*33.2. therefore they were said to be gathered to their fathers; and *David* alludeth to this forme when he saith, *gather me not with the wicked*, *Psal.*30. For all the bodies of the faithfull were laid together, so are their soules gathered together, & this is called, *the bundle of life*, 1*Sam.*25. The *Greeks* called those who were not buried with their Fathers, ἀπολάφους, out-buried.

With whom they were buried.

Allusion.

They buried the man & the wife together, as *Abraham* and

The faithfull were buried together.

and *Sara* in the field of *Ephron*, *Gen.*25. ſo *Iacob* and *Leah*, *Iſaac* and *Rebecca* ſo *Tobias* and his wife were buried together, *Tob.*4.4. And hereby they ſignified the conſtancie and love which ſhould be betwixt the man and the wife, and that they died in the ſame faith, therefore the Orthodoxe Church when they died they would not be buried beſides Heretickes; *Sophronius* ſaid, *Noli me tangere hæretice neque vivum neque mortuum*, O heretick touch me not neither when I am aliue nor when I am dead.

The ſtrangers converted, deſired to be buried with the faithfull.

They buried ſtrangers in a part by themſelues, *Act.*1. 18. this place they called it *Kebber galaja, ſepulchrum exterorum*: the buriall of ſtrangers, when the ſtrangers were converted to the faith, they deſired to be buried with the faithfull; as *Ruth* ſaid to *Naomi*, *where thou dieſt there will I die and be buried. Ruth* 1.17.

The Ceremonies in buriall.

Secondly, they uſed many Ceremonies in their buriall, firſt, they *faſted*, 1 *Sam.*31.13. 2 *Sam.*1.12. *and they mourned and wept and faſted while even*; ſo 2 *Sam.*3.34. *David* faſted for *Abner till the Sunne was ſet.*

Secondly, they *wept*, as for *Aaron* thirtie dayes, *Num.* 20.29. ſo for *Moſes*, *Deut.*34.8. ſo for *Saul* and *Ionathan*, 2 *Sam* 1. 12. ſo for *Ioſia* did all *Iſrael* mourne, 2 *Chron.*35.24. *Famlies lamented, the men by themſelues and the women by themſelues*, *Zach.*12.12. ſo *Luk.*23. *and the women followed after weeping.* They mourned and lamented chiefly for their Kings, *Iere* 34.5. *and they will lament thee, ſaying ah Lord*; they lamented for their King as the widow doth for her husband, for the King is the husband of the Common-wealth, and when ſhee wanteth him ſhe is a widow, *Lament.*1.

How theſe words are to be underſtood, *he taught them the uſe of the Bow.*

Such was the lamentation which *David* made for *Saul* and *Ionathan*, 2 *Sam.*1.18. it is called there the lamentation of the Bow, he commanded to *teach the children of Iſrael the Bow*, it is commonly tranſlated, hee taught

taught them the use of the bow, or to shoot with the bow, but this is impertinently cast in, in the midst of *Davids* lamentations, that he taught them the use of the *bow*, but it should be this way translated, he taught them this lamentation, intituled *the Bow*, for it was the manner in old times to give sundry titles to these lamentations, as, *Fistula, Scutum, Ovum, Ala, Securis*; so *Psal.* 45. *to the cheefe Musitian upon Shonannim*, as yee would say upon *the lillies*, the song of the marriage is intituled *the lillie*. Christ is, *the lillie of the valleyes*, and his Church is as *the lillie among thornes*, therefore this marriage-*Psalme* is intituled *the lillie*; so the title of this lamentation was *Arcus*, the *Seventie* translated it well, *David edidit threnum hunc*, & it is subjoyned that he made this lamentation, that he might teach it the children of *Israel*; and *Iosephus* addeth, that the *Iewes* did diligently learne these Lamentations even unto this time, the rest of this Lamentation is set downe *in the Booke of the just*, *vers.* 18. and to translate it he taught them to shoot with the bow, were not pertinent, for they had skill in the use of the bow alreadie, 1 *Par.* 12. and it was not for unskilfulnesse in the use of the *Bow* that the *Philistims* overcame them. When *Iosias* was killed in the battaile, *Ieremie* made his Lamentation or θρῆνος for him. When they buried their dead they had Minstrels, *Mat.* 9. 23. who sang the praises of the dead; this the *Greekes* called ἰάλεμον, and when the corps were to be carried out, they cryed *Conclamatum est*; and they hyred *Præficas, mourning women*, *Ier.* 9. 17. and when these women did sing the dolefull song, she that was the chiefe mourner sung over *carmen* ἀναβοῆον at every rest; the like wee see in *Psal.* 136. *for his mercie endureth for ever*: so *Iere.* 9. 18. the chiefe mourner repeated these words in the Lamentation *that our eyes may run down with teares, and our eyelids gush out with waters*: so *Ezek.* 26. 7. *how art thou destroyed*

Eustatius, lib. 4.

Alexander ab Alexandro lib. 3. *Genialium.*

stroyed that wast inhabited of Sea-faring men.

They lamented not for their wicked Kings when they died; *Herod* fearing that he should not have this honour done to him when he died, commanded when he was about to give up the Ghost, that a number of his wisest Counsellours should be gathered together, and that his Guard should inviron him about, and put them all to the sword, that there might bee a lamentation at his death, which they were purposed to have done, unlesse that *Salome* the sister of *Herod* had prevented it, and discovered to them the plot, and then they kept a feast of joy in remembrance of that deliverance, as they did at *Hamans* death.

Iosephus. The stratageme that *Herod* used that men might lament for his death.

Thirdly, they used to wash the bodies of the dead, this was called βαπτισμὸς τῶν νέκρων, and so they washed the body of *Dorcas* and laid it in an upper chamber, there was also βαπτισμὸς ἀπὸ τῶν νέκρων, *Ecclus* 31.25. that is, a washing of themselves for touching of the dead; and the third was βαπτισμὸς ὑπερ τῶν νέκρων, baptized for the dead, that is, counted as dead men, 1 *Cor.*15.29. for when they were baptized they went downe into the water, and were baptized all over the body.

Βαπτισμὸς { τῶν νέκρων. ἀπὸ τῶν νέκρων ὑπερ τῶν νέκρων

They embalmed the dead.

They embalmed the bodies θάπτειν & ἐνταφιάζειν differ. ἐνταφιάζειν is to prepare all those things which serve for the embalming of the body, and this was called a burying among the *Iewes*, they used much this embalming of the bodies before they buried them, but now because the doctrine of the Resurrection is so cleere, this ceremony of embalming should not be used.

They burned sweet Odours for them.

When they embalmed the bodies of their Kings, they burnt sweet odours for them, as for *Asa* and for *Zedekiah*, *Iere.*34.5. *Thou shalt die in peace, and with the burnings of thy fathers the former Kings, so shall they burne Odours for thee*; Although *Zedekiahs* eyes were pulled out of his head, and carried captive to *Babylon*; yet he

is

is said to die in peace, because he had all these solemnities performed to him in his funerals. Those of *Iabesh Gilead* tooke the bodies of *Saul* & his sonnes and burnt them, and buried their bones under a tree, 1 *Sam.* 31. 13. To burne their bodies here is not meant, that they burnt them to ashes, and then buried their bones, but they burnt odours upon their bodies untill they were buried: for these speeches are all one, *comburent te*, as the Latines say, *comburent tibi* as the Hebrewes say, as the *Greekes* say, *et aromatizare*, as the Evangelists say, for every one of these phrases signifie the great pompe which was used at their burials. And where it is sayd they buried their bones, it is to be understood by the figure *Synecdoche*, their bodies, 2 *Sam.* 1. *Are we not all of his bone:* so *Gen.* 2. *She is flesh of my flesh, and bone of my bone*; and this last part here is but an explanation of the first. *Iechonias* wanted this honorable buriall, and therefore it is said, *to be buried with the buriall of an Asse, Iere.* 22. which was, *insepulta sepultura.*

How these phrases are to be understood, *Comburent te & comburent tibi.*

The heathen burnt the bodies to ashes before they buried them, because that they thought, that the fire purged the bodie, but the greatest abuse of all in burning of the dead, was when the King of *Moab* tooke the King of *Ammons* sonne, and burnt him to Lyme, and then, (as the *Iewes* say) with that *incrustârunt muros*, they plaistered their wals.

The Heathen burned them to ashes.

By this we may understand why the Scripture bringeth in *Og* the King of *Bashans* bed, saying, *is it not in Rabbath of Ammon unto this day? Deut.* 3. 11. this was not his sleeping bed, but his funerall bed, for when they were dead, they laid them upon a rich bed, and burnt odours over them, untill their friends carried them to the grave, and then they came home and burnt the bed and things belonging unto it. Now the reason why this bed of *Og* burnt not, was because it was made of yron,

so

ſo ſay *Rabbi Iſaac Abrabaneel*, and *Arrias Mountanus*.

Of the feaſts at their Burials.

They had funerall feaſts called περιδεῖπνια, therefore *Ezek.24. 17.* when his wife died he was forbidden to eat of that bread, *eat not the bread of men; Enoſhim*, that is the bread of *mourning men*; theſe feaſts they called afterwards, *feralia & ſilicernia*, and they vſed to ſet the meat upon the graves of the dead, *Iob.4,17 poure out thy bread upon the buriall of the juſt*: ſo *Eccleſ.30.18. as meſſes of meat ſet vpon the grave*.

The third thing to be conſidered in their burialls, is the forme of their Tombes, the Kings were buried in ſtately Tombes together in the Citie of *David*, and thoſe Kings who were not buried there, were thought to be baſely buried if they were not buried in the buriall of *David*, or in the buriall of the Kings in Mount *Sion*.

Their burials were hewed out of a rocke.

The nobler ſort ſome of them had Caues hewed out of a rocke; which had ſeverall burials within them, and Chriſt was buried in ſuch a buriall, *Eſa.53.9. He made his graue with the wicked, & with the rich*, [*Bamathau*] *in excelſis*, that is, although he was crucified with the wicked, yet he was buried in the Tombe of *Ioſeph*, not in a baſe buriall but an honourable buriall, which was *Ioſephs* owne buriall, who was an honourable man.

בְּמֹתָיו *Excelſaejus.*

The Prophets were alſo buried in ſtately burials.

The Prophets were uſually buried in ſtately Tombes, *Iere.26.23. And Iehoiakim ſent for Vrias the Prophet out of Egypt, and cauſed to ſlay him with the ſword, and caſt his dead body in the graues of the common people*: the Prophets were not uſually buried in the burials of the common people; ſo *Mat.23.29. Woe be to you, becauſe yee build the Tombes of the Prophets, and garniſh the ſepulchres of the righteous*.

For the common people they were but laid in the ground, without any Tombe, *Luk.11.4. Yee are like graues which appeare not, and the men that walk over them are not aware of them*.

They

They had some markes of distinction to discerne the Tombes of the better sort; example we haue of this in *Ioshua* 24 30. it is said there, that *they buried him in Timnath-herab*, but *Iudg.* 2.9. *they buried him in Timnath-heres*; *Heres* is called the Citie of the Sunne, and they changed the name of the Towne, because *Ioshua* was buried there, whose sepulchre had the picture of the Sun drawne upon it, as the *Iewes* write, and the sepulchre of *Elisha* was knowne by it selfe in the fields, 2 *King.* 13. 21. חרש Sal.

Fourthly, they were at great charges in burying of their dead, it was so great that many times their friends refused to bury them, therefore *Gamaliel* who was a man of power and credit amongst them, restrained this. *Nicodemus* sent for an hundred pound weight of *Myrrhe* and *Aloes*, to embalme *Christ*, *Ioh.* 19. 39. and Christ alloweth the fact of *Marie*, *Mat.* 26.10. when she poured the boxe of precious oyntment upon his head, *Why trouble ye the woman, for she hath wrought a good worke upon me*: and *Gamaliel* ordained that none should be wrapped in silke, but all in linnen, and no gold put upon them. So amongst the *Romans* they were glad to diminish these charges, *tria si velit recinia & vincula purpurea, & decem tibicines plus ne adhibeto.* *Cicero lib. 2. de ll.*

Lastly, after the buriall was ended they used to comfort the living after this manner; first, *sit consolatio tua in Celis*; secondly, *quis audet deo dicere, quid feceſti?* thirdly, they repeated these words of *Esay. chap.* 25.8. *he wil swallow up death in victorie, & wipe away al teares from their faces*: and *Psal.* 72.16. *they shall flouriſh and spring againe as the grasse on the earth* they beleeved the resurrection of the bodie, therefore they called the Church-yard [*Beth chaijm*] *domus viventim*, the house of the living, and as our soules lodge but a while in the bodie as in a tabernacle, 2 *Cor.* 5.1. so our bodies lodge but

They comforted the living after the dead were buried.

בית חיים Domus viventium.

κοιμασχηθήσει.

זכור כי עפר אנחנו

יהוה ימלא

חסרונך

Dominus perfect jacturam tuam.

but a while in the graue as in a tabernacle, *Act.* 2. 26. κοιμασχηθήσει, my fleſh reſteth in hope as in a tabernacle, & then they cried, *Zacor kignapher anachnu, remember that we are but duſt*, and they conclude with this of *Iob* 1. *the Lord hath given and the Lord hath taken, bleſſed bee the name of the Lord.* When their little children died they uſed not many ſpeeches of conſolation, but onely ſaid *the lord recompence thy loſſe*; *Iob* hath a notable ſaying, *I came naked out of my mothers wombe, and I ſhall goe naked thither againe*; How ſhall I goe thither againe? it is not taken for the ſame place, but for the ſame condition hence it is that the inferior parts of the earth, are called both the mothers wombe and the graue, *Pſal.* 139. 15. *I was curiouſly wrought in the lower parts of the earth*; that is, in my mothers wombe, *Epheſ.* 4. 9. Chriſt is ſaid to deſcend into the lower parts of the earth, that is, into his mothers wombe, and ſee the affinitie betwixt the belly and the graue; Chriſt joyneth them together, *Mat.* 12. *As Ionas was three dayes and three nights in the belly of the Whale, ſo ſhal the ſonne of man be in the heart of the earth*: and *Salomon*, *Prov.* 30. joyneth them together, *there are three things that are not ſatisfied, the graue and the barten wombe, &c.*

Concluſion.

The concluſion of this is, let us remember, *Iob.* 30. 23. that the graue is, *domus conſtitutionis omni vivo*, that is, the houſe in which we are all appointed to meete, and it is *domus ſaculi*, the houſe of our age in which we dwell a long time, therefore we ſhould often thinke of it, and not put the evill day farre from us, and make a covenant with death.

Of

Of the Ievves Oeconomicks.

Of the time of their Repast.

THey had but two times of their Repast, Dinner and Supper, they had no breakfast; *Peter* had eaten nothing *at the sixt houre. Act.* 10.10. and *Act.* 2.15. *those are not drunke as yee suppose, seeing it is but the third houre of the day.*

But it may seeme, that they used to breake their fast in the morning, for *Ioh.*21.4. it is said, that *when the morning was come, Iesus stood on the shoare and said, children have yee any meat?* *Obiect.*

The reason of this was, because they had fished all the night, and being wearie they refreshed themselves in the morning; but we reade not that they used ordinarily to breake their fast in the morning, *Eccles.*10.16. *Woe to thee, O land, when thy Princes eate in the morning:* they did not eat in the morning, because it was the fittest time for judging and deciding Controversies; and therefore the Whores of old were called *Nonariæ*, because they came not out to commit their villany till after the ninth houre, when men had ended their businesses; and the Lord biddeth them *execute judgement in the morning, Ier.*21.12. *Answ.* *Persius Satyr.* 1.

The time of Dinner was the time when they refreshed themselves first, *Ioh.*21.12. *Iesus said unto them,*

come and dine: so *Luk.*11.37. *And as he spake a certaine Pharisie besought him to dine with him:* and the second refreshment was at the time of Supper; this was called δεῖπνον; they spent a longer time at Supper than at Dinner, and therefore afterward they put δεῖπνον for ἄριστον, Dinner, and they called all Banquets, Suppers, in what time soever of the day they were, although they were not in the Evening, and δεῖπνον & ἄριστον, *permutantur*, the one is put for the other, as that which *Matthew* calleth a *Dinner*, cap.22.4. *Luke* calleth a *Supper*, 14.16.

All Banquets called Suppers sometimes.

The *Greekes* had μεσημβρίαν, *prandium*; secondly, they had δειλινὸν, a refreshment betwixt Dinner and Supper, which is called *Merenda*, a beaver or afternoons drinke; and they called this *Cænæ* πρόδρομον; thirdly, they had their Supper, and then they had Banquets after Supper; and this the *Greekes* called ὕπνοδόρπισμα, *Latinè comessatio*, ἀπὸ τῦ κωμάζειν, to keepe a Banquet with whores; and *Paul* alludeth to this word, *Rom.*13.13. *Let us walke honestly as in the day*, μὴ ἐν κώμοις, *not in rioting and drunkennesse, not in chambering and wantonnesse.* And because the *Iewes* used to travaile so farre before the heat of the day, therefore they called this space which they travailed *diætam terræ* a little peece of ground, *Gen.*35.16. This sheweth their moderate dyet.

The *Greekes* fed more sumptuously.

They were sparing at Dinner, and they fed more freely at Supper; the Lord gave them bread in the morning, and but Quailes at night, *Exod.*16.12.

במות *Dem Moabitarum.*

They went to Supper at the ninth houre, after the Evening Sacrifice, and before the setting of the Sunne they ended it; this was called *Hesperismus*; the ancient *Greekes* called this σχοῖνον δεκατῆν, that is, the time when a mans shadow was ten foot in length, for they measured the houres by their shadow, when the shadow was of such a length, then it was such an houre; when their shadow was six foot long, then they used to wash themselves,

They measured the houres by their shadow.

selves, and when it was ten foot long, then they went to Supper.

The meat upon which they fed at dinner and Supper was called [*Sagnadah*] their sustentation, and [*Tereph*] *victus* their food, which commeth from the root *Taraph*, to take by rapine, or hunt for the prey; because of old they hunted for their meat, *Gen.* 27.3. *Take thy weapons, thy Quiver, and thy Bow, and goe out to the field, and take* [*hunt*] *me some Venison.*

סערה *Fulcrum.*
a סער *Falcire.*
Esca טרף *rapere*

Things set before them upon the Table were *Esculenta, poculenta, & condimenta*, the first for meat, the second for drinke, and the third for sauce to relish their meat; Meat and drinke the Scriptures oftentimes expresse by bread and water, 2 *King.* 6.22. *set bread and water before them, that they may eat and drinke:* then it is added in the next verse, *he prepared great provision for them.*

What things were set upon the Table.

Their bread was of Wheat, Barley, Lentils, & Beanes Wheat was the most excellent bread, *Deut.* 32.14. *I fed thee with fat of the kidnies of Wheate*; this bread when it was not fermented, was called the *poores bread*, *Deut.* 16.3. because the poore had not leasure to ferment it.

Of their bread.

The second sort of bread was of Barley, which was a baser sort of bread, used onely in time of scarcitie, *Revel.* 6.6. And for the baseness of it *Gideon* is compared to a *Barley Cake*, *Judg.* 7.13. those were called by the *Greekes* κριθοφάγοι, eaters of Barley; this Barley-bread is a bread which nourisheth little, therefore it was a great blessing of Christ, when hee fed five thousand with five barley loaves, *Joh.* 6.9.

Barley a base bread.

They had a more baser sort of bread made of Lentils, Millet, and Fitches, *Ezek.* 4.9. *Daniel* and his companions eat of the Lentils, *Dan.* 1.12. And the reason seemeth to be this why they eat Lentils and refused the Kings meat, because they used not these Lentils in their Sacrifices to their Idols. The *Romans* of old tooke their

Why *Daniel* eat Lentiles.

name from thoſe, and they were called *Lenticuli & Fabij*.

They uſed alſo to eat herbes *Prov.* 15. 17. *Better is a dinner of herbes, where love is, than a fat ſtalled Oxe and hatred therewith:* and *Rom* 14. *another who is weake eateth herbes*, and the reaſon why they would eat herbes ſeemeth to be this, becauſe men before the Flood eat herbes onely.

Their other meats were called *Opſonia*, and their courſeſt ſort of meat was Locuſts and wilde honey, *Mat.* 3. 4. there were ſundry ſorts of Locuſts, of which, foure ſorts were cleane, *Levit.* 11. the reſt they might not eat of them.

Of their drinke.

Their drinke was water, *Sicera* a compoſed ſtrong drinke and wine mixed, or ἄκρατον not mixed; if they mixed it with water, then they were ſaid κεραννύειν, and when it was mixed with ſpices, it was called [*Mimſach*] *Libamen muſtum.*

מִמְסָךְ *vinum mixtum.*
מָסַךְ *miſcuit.*

Their *Condimenta*, the ſauces which made their meats to reliſh, were Salt and Vineger onely. *Ruth* 2. 14. *Dip thy morſell in the Vineger.*

The ſpare dyet of *Gods* people.

By this which hath beene ſaid, we may perceiue what was the ſober dyet; of the people of God in old times, they uſed but a ſpare dyet this was called by the Latines, *Menſa neceſſaria & Seneca hanc menſam produxit ad aquam & panem.*

Three ſorts of dyet.

There are three ſorts of dyets ſet downe in the Scripture; *Iohn* Baptiſt dyet, Chriſts diet, and the Epicures dyet: *Iohn* the Baptiſts *came neither eating nor drinking*, *Mat.* 11. 18. That is, he eat wilde honey; and the courſeſt things; Our Lord dranke Wine, but yet very moderately: the Epicures diet is, *Let us eat let us drinke, for to morow we ſhall die*, 1 *Cor.* 15. 32. *Iohn* the Baptiſts dyet and Chriſts dyet are not the two extreames, but they are both vertues, the two extreames are the Epicures

dyet

dyet, *Let us eat, let us drinke*; and the dyet of the scrupulous man who eateth onely herbes, *Rom.*14.2. the Epicure taketh God to be an indulgent father to him, in giving him the creatures to eat of them at his pleasure; and the other taketh God to be a niggard, who granteth not the liberall use of the creatures to his children.

Of the manner how they sat at Table.

AT the first in the daies of the Patriarches they sat streight up as we doe now, and afterwards they sat in beds; and some hold that they learned this custome from the *Persians*, but this custome was more ancient than the *Persians*, for it was in the dayes of *Samuel*, 1 *Sam.*9.22. *And he brought them into the Parlor, and made them sit in the chiefest place*, *Ezek.*23.41. 2 *Sam.*4.5.

Sometimes they had *triclinia*, when three sat in a bed, or *biclinia*, when two sat in a bed, and they had τρικοιτα-κλίνες, when they did *Luxuriare*.

Christ and his Disciples when they eat the Sacrament, they sat in beds, therefore when the Church of *Corinth* received the Sacrament together, we must not thinke that they sat in beds as Christ and his Apostles did, for then they should have had too many beds, which had beene excessive, and contrary to the more modest custome of the *Greekes*.

This kinde of sitting was halfe sitting, and halfe leaning, which the Evangelist calleth ἀνακλιθεν, yet because it was usuall Table-gesture, they call it sitting, *Ezek.*23.41. and the Hebrewes call their Chambers *Mesubhoth*, and their sitters *Mesubhim*.

If three sat in a bed, then the midst was the chiefest place, and he that lay in his bosome *erat secundus a primo*, he was in the second place, and he that sat next unto him, was in the third place; he that was best beloved leaned in the bosome of the Master of the feast; from this custome is that speech borrowed, to be in *Abrahams* bosome, to signifie that familiaritie and societie, which the Saints of God shall haue with the Father of the faithfull in the Heaven, and also to signifie the unitie of essence in the Father, and the Sonne, he is said to *come out of the bosome of the Father*, Ioh. 1. 18.

To leane in the bosome a token of loue.

Of their Feasts.

OF their sundry sorts of feasts, of those who were invited to their feasts, of the number of those who sat at their feasts, the end wherefore they made feasts, and more particularly, of their excesse and pompe in their feasting compared with the *Greekes*.

First, they had feasts before their marriages, in their marriages, and after their marriages, before their marriage, and these feasts were called *Keduſhim*, *ſponſalia*, and the *Greekes* called them προγάμεια and προαύλια, Secondly, they had a feast at the day of their marriage, *Gen.* 29. 22. *And Laban gathered together all the men of the place and made a feast*; and *Ioh.* 2. Christ was present at a marriage feast in *Cana* of *Galile*: and Christ alludeth to this forme, *Luk.* 14. 8. *When thou art bidden to a wedding*, that is, to the feast at the wedding: so *Rev.* 19. 9. And so they had a feast after the marriage; and the *Greekes* called these ἐπαύλια, and the gifts which were brought to the bride after she was married were called ἀνακαλυπτήρια, because the vaile was taken off her face then, and these things which were offered to her after shee was unvailed, were called ὀπλήρια. So-

They had feasts at their marriage.

Secondly, the *Iewes* had feasts at the weaning of their children, and not at the day of their birth, *Gen.*21.8. but the Heathen had feasts at the day of their birth, as *Pharaoh*, *Gen.*40.20. and *Herod*, *Mat.*14.16. and this was called γενεθλιακὸς.

Feasts at the weaning of their children.

Thirdly, they had feasts at the day of their death, *Ier.*16.7. *Neither shall men teare themselves for them in mourning, to comfort them for the dead neither shall men give them the cup of consolation to drinke for their father, or for their mother; thou shalt not also goe into the house of feasting, to sit with them to eat and drinke:* the *Greekes* called these περιδείπνια & δαὶς ἐπιτάφιος was *Epulum sepulchrale:* and afterwards this feasting degenerated much, for they used to set meat upon the graves of the dead; and *Syracides* alludeth to these *delicates poured upon a mouth shut up, are as messes of meat set upon a grave, Eccles.* 30.18. So afterwards in the primitive Church they had *Cœnam novendinalem* for the soules departed, they feasted the poore for the space of nine dayes, and they prayed, that the soules might have a refreshment in that time; and this was discharged in the Councell of *Carthage*.

Feasts at their deaths and buriall.

So they had a feast when they made a Covenant, as *Iacob and Laban*, *Gen.*31.54. so *Ioshua* and the *Gibeonites*, *Ios.*9.14. And the *Greekes* called these feasts σπονδὰς, from σπένδω *libo*. The *Scythians* in their Covenants and feasts did drinke others bloud, these the *Greekes* called ἁιμαλοπότας *sanguinipotas*, drinkers of bloud.

Feasts at their Covenants.

So they made feasts when they departed from others at their farewell, *Gen.*31.27. and these the *Greekes* called διαβαλήρια.

διαβαλήρια, *sacrificia ante expeditionem.*

So they made feasts at the returning of their friends to welcome them home, as the father of the forlorne sonne killed the fed Calfe when his sonne came home; and these feasts the *Greekes* called ὑποδεκτικὰ; so *Ioseph*

made a feast when his brethren returned to him, *Gen.* 49.16.

Who were invited and who not?

Those who were invited to their feasts were called κλητοὶ, and they who were not invited were called ἄκλητοι *adscititij*, and they were called σκιὰι, *umbræ, et muscæ advolantes*, & ἐγγαστρίμυθοι *qui lingua sua se nutriunt*; and they were said κυνοπαίζειν, a metaphor borrowed from the dogges who fanne with their tailes when men feed them.

The number at their feast.

The number which they invited were not many; in that feast of *Iobs* children were his seven sonnes and three daughters; and Christ and his twelve Disciples, and therefore that is false, *septem convivium, & novem convitium*: the *Greekes* said, *incipere debet à Gratiarum numero, & progredi ad Musarum*, that is, they would have no fewer than three at a feast, and no more than nine.

What persons were to be invited.

The persons invited should be the poore especially; *when thou makest a feast, bid not the rich but the poore*, that is, the poore rather than the rich, men should not invite to be invited againe, *Luk.* 6.12. men should not invite φιλοδείπνους or ἀλλοτριφάγους, *whose God is their belly*. *Heliogabalus* invited to his feast, eight black, eight blind, eight lame, eight hoarse; hee made no choise of his guests, but he made a mocke of it.

The end of their feasts.

The end wherefore they made feasts, was the glorie of God, 1 *Cor.* 10.31. *Whether therefore yee eat or drinke, or whatsoever ye doe, doe all to the glorie of God: Assuerus* feast was onely to shew his magnificence and pride, but *Esthers* feast was for the glorie of God, and for the safetie of the Church.

Breaking of bread a token of love.

The second end of their feasts, was to expresse their heartie love and friendship, for to eat and drinke together, was the greatest token of love and friendship, 2 *Sam.* 12.3. *He had an Ewe-lambe, &c. which did eat of his*

his owne meat and drinke of his owne cup, and lay in his owne bosome: so *Psal.* 41. 9. *Yea mine owne familiar friend in whom I trusted, which did eat of my bread*: and so the communion in the life to come is expressed by eating of bread, *Luke.* 14. 15. *Blessed is he that shall eat bread in the kingdome of God*: and *Obadiah* 7. these three are ioyned together, *viri foederis, pacis & panis*, that is, that maketh a Covenant together, that hath peace, and that eat together; but *Absolon* killed *Amnon* at the feast, so *Gedaliah* was killed by *Ismael* at the feast; *Iere.* 40. and *Iohn* the Baptist by *Herod*, *Mat.* 14.

Of the place where the Romanes *used to make their Feast.*

THe place where the *Romans* sat at their meat was called *Cænaculum*, and where they lay it was called *Cubiculum*, and by the *Greekes Triclinium*.

The place where they feasted.

The ancients at the first sat in the Kitchin, or a place neere to the Kitchin, where they did dine or suppe, and this was called *Atrium*, from the blacknes of the smoke, and the Courts afterwards kept this name, & they were called *Atria*, then they changed from this place and remooved to an upper chamber, and there they used to dine and suppe, the *Iewes* following the *Roman* custome who had subdued them, sat also in an upper chamber; Christ and his Disciples eat the Passeover in an upper chamber, according to the custome of the *Romanes*; these Chambers were called *Conclavia*, closets, or secret places; and Christ saith, *when thou prayest enter into thy Closet*, *Mat.* 6. 6.

The beds which they had were called *Discubitorij Lecti*, or *Toralia*, and they were covered with herbes &

How the beds on which they eat were called.

and straw before they found out Quilts or sowed Coverings called *stragula*, and the *Greekes* called them στρωμάτα & περιπετάσματα, and they differed from the sleeping beds called μονοκοίτιον, a bed wherein one slept, and sometimes they had three and sometimes foure of those beds in a Chamber.

The forme of their beds.

For those three beds, the Ancients made one long bed called σιβάδιον, after the forme of the *Greeke* Letter σίγμα, that it might almost compasse about the round Table, which they called *Semirotundum suggestum*, an halfe round Table, like the *Greeke* σίγμα, and it was thus painted ⊂

Martial. Accipe lunata scriptum testudine sigma.
Octo capit, veniat, quisquis amicus erit.

And the round Table joyned with it, was called *Antisigma*, because it made a semicircle upon the other part, it was *semirotundus suggestus*, and joyning with the bed, it made the full circle; this great bed sometimes contained seven;

Martial. De stibadio, Lib. 14.

Septem sigma capit, sex sumus, adde lupum.

Christ and his Disciples sat not in *Stabidio*, but in severall beds, in *biclinijs*, or *triclinijs*.

He who made those beds was called *Lectisterniator*, and he who kept the chamber clean after the beds were made, was called *Mediastinus*, the charge of those was to hang the Chamber with Tapistry and Curtaines; and Christ meaneth of such a Chamber when he saith, *he will shew you a large upper roome, furnished and prepared, there make readie for us*, Mark. 14. 15.

The decking of their beds and chambers.

The Tables which they had, either stood upon one foot, and they were called μονοπόδια, or upon two, and they were called *bipedes*, or upon three, and they were called *tripodes*.

At

At the first, their Tables were not covered with linnen, but after Supper they tooke a Brush or Sponge and swept the Table. How their Tables were covered.

Martial. Hæc tibi forte datur tergendis spongia mensis.

Afterwards they used to cover their Tables *Gausapo villoso*, with a cloth made of rough Cotton, and afterward with linnen, and they had Napkins with which they wiped their hands called χειρομακτρὰ.

They had *mensam urnariam*, a Table upon which their vessels stood; by *Varro* called *Cylibantum* ἀπὸ τοῦ κύλικος; because it kept the Cups, and it was called *Gartibulum* or *Gertibulum*, *à gerendis vasibus*; this *mensa urnaria* stood but in the Kitchin, but the other stood in *triclinijs*, in their upper chambers. Of their Tables.

When the Chamber and the Table were thus prepared, the guests were washed in baths, and then they were anointed; the servants who anointed them were called *Vnctores*, or ἀλειπταὶ, & the place where they were anointed was called ἀλειπτήριον, they washed their feet, and the vessell in which they washed their feet was called *Pelluvium*, & that in which they washed their hands was called *Malluvium*; when they washed before the dinner, it was called χαλαχέιρος, and after dinner ἀποσιπσάδιος. Of their washing before meat.

They were curious in anointing of their bodies, for everie part of the bodie they had a severall ointment; they anointed the feet with *Egyptian* ointment, the cheekes and the breast with the *Phœnician*, but the armes with the *Sisymbrian*, the necke and the cheekes with the ointment made of the herbe *Serpillum*. Of their anointing.

Chiefly they anointed their head and their feet with *Nardus*, and this by *Marke cap.* 14. 3. is called νάρδος πιστικὴ, upright *Nard*, and the box in which it was kept, was called *Alabastris*, a box cut out of a precious stone in *Egypt*.

When

When they sat at these costly Tables, they had great banquets and feasts; this was called *Cæna dubia*, *cæna opipara*, *cæna ebria*, by *Plautus*, *cæna triumphalis*, by *Plinius*, *cæna dapsilis*; Opposit to these was *cæna pura*, *cæna sine sanguine*, & *cæna terrestris*, in which they eat onely herbes.

Of their manner of drinking.

THey measured their drinke by a cup called *Cyathus*, and some were said *potare sextantes*, *quadrantes*, *trientes*; He that dranke *Sextans* was of a weake bodie; he that dranke *Deunx* was a drunkard, he that dranke *triens* was one of the middle sort; they used to drinke *harmonicè*, there were three sorts of mixtures like three harmonies in musicke, the first was ἡμιόλεον, three parts of water and two of wine; secondly, διατέσσαρον, when they mixed three of water and one of wine; thirdly, διαπάσων, when one part of wine, and two of water were mixed.

They dranke sometimes nine cups for the nine *Muses*, and three for the three fatall sisters.

Ausonius. Ter bibe, vel toties ternos, sic mystica lex est:
Vel tria potandi, vel ter tria multiplicandi.

And sometimes they dranke as many cups as there were letters in their friends name, to whom they dranke.

Martial. Nævia sex Cyathis, septem Iustina bibatur.

And sometimes amongst the *Romans*, they dranke as many cups as they wished yeares to him for whom they dranke, and they used to coole their wine in snow water; so they had a vessell in *quo solebant aquam colare*, in which they used to straine the water.

Mar-

Martial. *Attenuare nives nôrunt, & Lintea noſtra,*
Frigidior cælo non ſalit undatua.

They had a Maſter of the feaſt, called *Pater diſcubitus*, and by *Tacitus*, *Rex convivij*, and the *Greeks* called him συμποσιάρχης & ὀνοματαχλήτωρ, who aſſigned to every man his place where he ſhould ſit, and προγυσὴς, who taſted the wine before others dranke.

When they were at Supper, they had all ſort of muſicke and perfumes, and when they departed the Maſter of the feaſt gave them ἀποφόρητα, gifts; ſo our Lord in his great and laſt feaſt, had his perfumes, his prayers ſweetning the prayers of the Saints, they had their hymne, and hee had ἀποφόρητα, he gave them his fleſh and his bloud.

Of their Apparell.

THe matter of their Apparell was Wooll, Linnen, and Silke, and *Xylinum*, which was a middle betwixt Wollen and Linnen.

Silke was called *Meſhi*, *Ezek.* 16. 10. 13. *Aquila* tranſlateth it ἅπλοϊν σελάφιλον, becauſe it was ſoft and ſmooth, and eaſie to be handled, or it was called ſo, from [*Maſhah*] *extrahere*, becauſe it was eaſily drawne out; ſilke is not a new invention, as ſome take it to be, for it was in uſe amongſt the Hebrewes and Greekes, and it was called *Serica Medica*, becauſe the *Medes* brought it upon Camels from *Bactria*.

משי *Sericum.*
a משה *extrahere.*

Secondly, they had Wooll; and thirdly, *Byſſus*, white Linnen, which groweth in *Egypt* and *Paleſtina*, like to the leaves of the Poppie; and this is called *Sheſh*; *ſheſh* is not rightly tranſlated *Linnen*, but it ſhould be tranſlated *Xylinum* or *Cotton*, and the reaſons are theſe, the

שש *Xylinum.*

the Lord forbiddeth to make a garment of linnen and wollen, therefore the Curtaines could not be made of linnen and woollen, but of [*Sheſh*] *Byſſus*, or Cotton; ſecondly, Linnen doth not receiue the ſcarlet dye, as this *Xylinum* or *Byſſus* doth; their courſer cloaths were of Camels haire, ſuch as *Iohn* the Baptiſt wore.

Of the colour of their cloathes.

The colour of their cloaths, firſt white, *Eccleſ.*9.8. *Let thy garments be alwayes white*; thoſe the Hebrewes called [*Hhorim*] *Candidi*. They uſed this white as a ſigne of proſperitie, victorie, felicitie, joy and gladneſſe. Chriſt himſelfe vpon the Mount appeared cloathed in white, ſo he appeared to *Iohn* in white, *Revel.*1.13. ſo the white robes given to the Martyrs in ſigne of victorie, *Revel.*7.14. and white horſes, *Zach.*6. and *Rev.*7.9. the Saints are brought in, cloathed in white, bearing Palmes in their hands.

White cloaths a ſigne of proſperitie.

Secondly, they had cloaths of ſcarlet colour, this was called κόκκος, which commeth of a worme bred in the ſtalke of a certaine herb, and it hath *Shani* joyned with it, becauſe the cloth was twice dyed in it, and this was called δίβαφος; *Matthew* ſaith that they put Chriſt in *Coccinea tunica*, in a ſcarlet coat; the other Evangeliſts ſay, in purple, that is, in ſcarlet tending more to purple, it was not bright ſcarlet; and the whore is called the ſcarlet whore, becauſe ſhe was dyed with the bloud of the Saints, *Revel.*17.4. So there was *hyacinthinus color*, a violet or purple colour.

Of the divers names of their ſtuffes, whereof their cloathes were made.

FIrſt, the *Babylonians* cauſed to weaue in divers colours and pictures in their cloth, and this was called *veſtis babylonica*, a babyloniſh garment: ſuch was that which *Achan* ſtole, *Ioſh.*7.21.

The

The second was the *Phrygian* cloth, sowed with needle worke, and this was called *opus Phrygionicum*; the *Hebrewes* call it *rokem*. The hangings of the Tabernacle were such; The Queenes vesture was such, *Psal.*45. This the *Seventie* call βελονοποικίλον, from βελὸν, a needle, and ποικίλον sowed with a needle. רקם

Thirdly, *Alexandrinum*, the *Alexandrian*; This was when threeds of divers colours were woven together, and this was called πολυμίτάριον, *multilicium*, or *variegatum*, such was *Iosephs* partie coloured coat, and the Queenes daughters in those dayes wore a partie coloured gowne. 2 *Sam.*13. 18. This was also called *Plumarium*, which shined like the Doves necke, *Psal.*68. 13.

The *Assyrians* and *Canaanites* made *opus barbaricum* woven in both the sides, or ἀμφίλαπα, such was the veile of the Tabernacle, both woven on the one side, and on the other.

So they had *opus plectile*, as *Aarons* girdle; *opus interrasile*, imbossed worke; so they had *vestes undulatas, vel scutulatas*, water chamlet.

Of their Husbandrie.

FIrst they plowed the ground, this was called [*Hharash*] Then they plowed it the next yeare, and this was called [*nir*] *novellare*: and *Ieremiah* alludeth to this 4.3. *Plow up your fallow ground*; then he harroweth the ground, breaketh the clods and maketh it smooth, *Esay* 28. 24. and prepareth it for the seed: This was called *occare*, to harrow. חרש *aravit.* ניר *Novellare.* *Allusion.*

The Oxe when hee plowed the ground hee eate cleane provender, so the asse: and *Esay* alludeth to this *Esay* 24.30. *The Oxen likewise and the young asses that eare* *Allusion.*

eare the ground, shall eate cleane provender, which hath bin winnowed with the shovell, & with the fanne: Their other herds they fed them with Sycamores or wilde figges, *Amos* 7.14 *I was a herdman and a gatherer of Sycamore fruit.*

They sowed divers sorts of graine, *Esay* 28.25. as fitches, cummin, wheat, barley, and rie, *The barley and the flaxe were smitten with the thunder. but the wheat and the rie were not smitten because they were hid in the darke, Exod.* 9.31. 32. There was not such difference betwixt the barley and the wheat, that the one was hid in the ground, when the other was shot up; therefore it is not rightly translated hidden in the darke, but *erant serotina*, or somewhat latter.

There were three moneths betwixt their sowing and their first reaping, and foure months to the full harvest, *Iob.*4.35. *Say not yee, there are yet foure moneths, and then commeth harvest?* their barley harvest was at the *Passeover*, and their wheat harvest was at the *Pentecost.*

Of the manner how they threshed their corne.

THey had sundry formes in threshing of their corne; First, they beat out their weaker graine with a staffe, as their fitches, and cummin, *Esay* 28.27. And this staffe was not unlike to our flailes. Againe, some of their graine was trodden out with the feet of Oxen or Horses; with Oxen *Deut.*25. 4. *Thou shalt not muzzle the mouth of the Oxe, that treadeth out the corne,* And *Hosea* alludeth to this forme, *Ephraim is an heifer that is taught, and loveth to tread out the corne Hos.*10.11. So with the feete of horses, *Esay* 28. 28.

Allusion.

nor

nor bruise it with his horsemen; or else it was bruised out with an instrument of wood, which was either a plaine piece of wood set with teeth of yron, to cut the straw and bruise out the corne; This was called *hharutz*, for the sharpnesse of it. Or else they used a wheele to bruise it out, and this was called *gueglah*, as the first was called *trahea*. חרוץ עגלה

A comparison taken from the ripe figges.

HOSEA 9.10. *I found Israel like grapes in the wildernesse, I saw your fathers as the first ripe in the figge tree at her first time*, Cant. 2. 13. *the figge tree putteth forth her greene figges*, the green figge was called *grossus*, and the ripe figge was called *carica, matura ficus*. When it is said, that *Christ came to the figge-tree, and found nothing but leaves, for the time of figges were not as yet*, Mark. 11. 13. it is meant of those first ripe figges, these are called greene, *or untimely figges*, Rev. 6. 13.

The first ripe figges are easily shaken off and fall away. And *Nahum* alludeth to this, *Nahum*. 3. 12. *All thy strong holds shall be like figge-trees with the first ripe figges, if they be shaken, they shall fall into the mouth of the eater.* And as men long most for the first ripe figs, so did the enemies for *Nineve*, and one shaking of the enemie should make them fall like the first ripe figges into their mouth. *Allusion.*

A comparison taken from their shepheards.

THe shepheard in cold weather keepeth his cloake close about him, and the Lord alludeth to this forme, *Ier.* 43. 12. *He shall aray himselfe with the* *Allusion.*

Land of Egypt, as a shepheard putteth on his garment, that is, hee shall take away the spoiles of *Egypt*, and keepe them as sure as the shepheard keepeth his cloake about him.

The shepheards in the East went out and in before their sheepe, and their sheepe followed them, and *Christ* sheweth this, *Ioh.*10.3. *The shepheard calleth his sheepe by name, and leadeth them out.*

Allusion.

The shepheard hath his call, whereby he calleth his sheepe, *and they know his voice*, *Ioh.*10.3. Hee hath his shepheards crooke, and his rodde; the one to catch them, the other to drive them: and *David* alludeth to these, *Psal.*23.4. *Thou art with mee, thy rodde and thy staffe they comfort me.*

Allusion.

The shepheard hath his whisse, and his pipe wherewith he delighteth himselfe when he feedeth his sheepe *Iudg.*5.16. *Why abod'st thou among the sheepfolds to heare* [*sharikoth gadarim*] it should not be translated, the *bleating of the flockes*, but *why abodest thou amongst the sheepfolds, delighting to heare the whisse.*

שְׁרִיקוֹת עֲדָרִים
בִּשְׁרֹקִיּוֹת
Fistula.

Of

Of the miseries of the Children of GOD in this life, and their happie estate in the life to come.

LVK. 16.19. *Then there was a certaine rich man which was clothed in purple and fine linnen, and fared sumptuously every day, and there was a certaine begger named* Lazarus *which was laid at his gate full of sores, &c.*

IN this Parable are brought in to us the condition of a rich Glutton and a poore begger; they are described by their life, and by their death; in their life, the rich man is described by his great wealth, by his daily fare, & by his apparel; the begger by his poverty, & by his disease; by his poverty, that he lay at the rich mans gate, and begged but the crums which fell from his Table, and yet could not get them, and thirdly by his companions, the dogges who licked his sores; then they are described by their death, he was carried to heaven by the Angels to *Abrahams* bosome, and the rich man to hell by the Divels; and the Parable setteth down to us the petition of him who was in hell, and the occasion of it, because he saw *Lazarus* a far off in *Abrahams* bosome; his petition was, that *Abraham* would send *Lazarus* with one drop of water to coole his

his tongue, that is refused to him, and the reason set downe; then he putteth up a second petition, that *Abraham* would send *Lazarus* to his brethren to testifie unto them of the paines & torment which he endured, but this is also denied, and the reason is subjoyned.

How to know a Parable from a History.

It may be asked first here, whether this be an History or a Parable? It may seeme to be an Historie and not a Parable; for the fathers make this difference betwixt an Historie and a Parable, they say that is an Historie when the proper names of men are set downe, as they say, *Iob* is not a Parable but a History, because proper names are set downe in it; so *Lazarus* proper name is set downe here, then it may seeme not to be a Parable but an History. But we are to answere, that *Lazarus* is not a proper name here, but an appellatiue common to all miserable, wretched, and poore creatures; for in the *Syrian* Language which Christ spake, *Lagnazar, est is qui auxilio destitutus est*, he that wanteth all helpe; it is not rightly translated *Eleazar*, as if it were a proper name, but an appellatiue *Lagnazar*, that hath no helpe, therefore that collection of some who thinke, that the rich mans name is omitted here for disgrace, is not so materiall, it being a Parable and not an History.

יגר Vir cui ferri oportet adjumentum.

He was a rich man, and he is described by his cloathing, *he was cloathed in purple and fine Linnen:* He was cloathed in purple, this purple was the die that was gotten from a shel-fish, and it is not knowne now in those parts of the world.

Purple a costly dye.

Man hath little cause to glory in his apparel, he borroweth it from the fish and from the Worme: the *Iewes* when they describe a man, they say that man is a worm, cloathed with the excrements of the worme, the expectation of the wormes, and to be consumed with the wormes: the first clothing that ever God made to man, was of the skins of beasts, and that man should not be

Man should not glorie in his apparell

proud

proud of his apparrell, ſee what Chriſt ſaith, *Mat.6.29. I ſay unto you, that even Salomon in all his glory was not arayed like one of the Lillies*: this might ſeeme ſtrange at the firſt, but if we will conſider it rightly, we ſhall finde it to be moſt true.

How the Lillie exceeded *Salomon* in his glorie.

Firſt, *Salomon* in all his glorie, his ornaments were but artificiall, but the cloathing of the Lillies are naturall; and looke how farre nature exceedeth art, (for art is but an imitatrix of nature, and her perfection is to imitate nature) therefore the Lillie exceeded *Salomon* in all his glory.

Secondly, *Salomon* when he was ſo glorioufly decked, he was beholden to many creatures, he was beholden to *Egypt* for his linnen, to the earth for his gold, to the ſilk-worme for his ſilke, to the ſhel-fiſh for his purple, and had nothing of his owne; ſo that if every one of thoſe ſhould haue claimed their own, he ſhould haue ſtood up like *Æſops* Crow ſtript of all, when euery one of the foules craved their own feathers which they had lent her; but looke to the Lillie which is beholden to no other for its beautie, doth not the Lillie then exceed *Salomon* in all his glorie?

Mans cloaths a note of his ſhame.

Thirdly, when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and hee had as little cauſe to glory in theſe ornaments, as a theefe hath to glory in a ſilken rope in which he is to be hanged, or if a man ſhould glory in the plaiſter that covereth his wound; but the beautie of the Lillie is naturall, it covereth not the ſhame of it, therefore the Lillie exceeded *Salomon* in all his glory.

Fourthly, *Salomon* in all his glory was but one, and how much adoe was there to get one *Salomon* ſo decked and cloathed? But all the Lillies of the field are ſo clothed, therefore the Lillie exceeded *Salomon* in all his glory; this ſhould teach us to make but little reckoning

ning of our apparell, becauſe when we haue done our beſt, and ſpent all that we haue gotten upon apparell, yet the fillie Gilly-floure or a Daſie, ſhall exceed us in all our glorie; make but a ſmall reckoning then of this cloathing; labour to put on the Lord Ieſus Chriſt, that cloathing of needle-worke, with which the Church is decked, *Pſal.* 45. put on Chriſts righteouſneſſe, and then thou wilt exceede all the Lillies of the field in glory.

And fared ſumptuouſly every day.

Why this rich man is called a glutton.

Becauſe he fared ſo ſumptuouſly every day, therefore he is commonly called the rich Glutton, *Deut* 20. 21. the diſobedient ſonne is called a *drunkard and glutton*; what man is to be eſteemed a glutton? the Hebrewes upon this place ſay, that he who eateth, *tartemar carnis*, a pound of fleſh is a glutton, and he who drinketh *logum vini*, an Engliſh quart of wine is a drunkard; but we muſt not reſtraine it ſo here, for *Iudea* being a hot Countrey, a little fleſh ſerved them, but in thoſe cold Countries, where the cold driveth in the heat, mens ſtomackes digeſt the meat better, and therefore a man cannot be accounted a glutton, although he exceed this meaſure; but he is called a glutton, who delighteth in nothing but in eating and drinking. *Seneca* ſaith, *turpe eſt menſuram ſtomachi ſui non noſſe*, it is a filthy thing not to know the meaſure of their owne ſtomacke.

The Glutton made a god of his backe and his bellie.

He fared ſumptuouſly every day. ¶ He ſacrificed to his backe and his belly, to make a god of the belly, what a baſe God is that? the belly of the beaſt was not ſacrificed but caſt out: Some make a god of their braine and ſacrifice to *their owne net* or *yarne*, as *Habakuk* ſaith, *cap* 1. 16. as *Ahitophel*: Some make a god of their armes and ſtrength, as *Goliah*; and ſome of their feete, as *Haſael* truſted in his feet: but the moſt baſe and filthy god

of

of all is to make a god of their panch; the Lord calleth Idols *Deos stercoreos*, gods of dung; to make a god of the belly, is *Deus stercoreus*, a god of dung: if the Lord should bring in man, and let him see the Idolatry of his heart, as he let *Ezekiel* see what vile Idolatry the *Iewes*, were committing in the Temple, *Ezech.* 8. he should see more vile abhomination and Idolatry in his heart, than ever *Ezekiel* saw; some sacrificing to this beastly lust or that, some making a god of their wealth, and some making a god of their belly, but *God will destroy both the meat and the belly*, 1 *Cor.* 6. 13. Let us be content then with sober fare, *all a mans travaile is for his mouth*, *Eccles.* 6. 7. the mouth is but a little hole, & it should teach us to be contented with a little: but the gluttons appetite is such, that he thinketh he could swallow up *Iordan*: nature is content with little, but grace will be content with lesse. The *Israelites* when they gaue way unto their appetite, they cryed for flesh, for Garlike, Onyons, and for Pepons, nothing would content them.

The bellie a base god.

Man should learne to be content with little

Lazarus, could not get the crummes that fell from his Table: a man hath a double use of his riches, a naturall use and a spirituall use; there is *a sowing to the flesh*, and a *sowing to the spirit*, *Gal.* 6. 8. the naturall use is to maintaine our selves and our families, the spirituall use is, to give to the poore; *Nabal* knew not this use, 1 *Sam.* 25. 11. *Shall I take my bread and my water and my flesh, which I haue killed for my shearers, & giue it to men whom I know not whence they be?* Here he knew the naturall use how to provide for him selfe and his familie, his shearers, but he knew not the spirituall use, to give to *David* and his men in their necessitie. So the rich glutton here knew not the spirituall use of his riches, to feede poore *Lazarus* with them, it is this which the Lord will lay to the charge of the wicked at the last day, *I was hungrie, and yee gaue me no meat*, *Mat.* 25. 42. The

A double use of a mans goods.

The poore in necessitie are Lords of the rich mens goods.

poore men in their necessitie are Lords of the rich mens goods, *Prov.*3.27. and the rich men are but Stewards and dispensators to them in that case; the Fathers call the money given to the poore, *Trajectitiam pecuniam*, money given upon a bill of exchange; for as he that goeth a farre journey, taketh a bill of exchange with him, and carrieth not his money along with him, for feare of robbing; so the children of God, they lay out their money to the poore, they take Gods bill of exchange for it, and then it meeteth them in the world to come, and so their money receiveth them into eternall tabernacles, that is, it testifieth that they are to be received into eternall tabernacles.

The miseries of *Lazarus*.

Let us consider *Lazarus* his miseries; first, hee was poore, then he was sore, he had none in the same case with him, he seeth the rich glutton that Epicure to prosper, and himselfe in such a hard case: hee might have beene here overtaken with *Davids* temptation, *Psal.*73.13. *Verily I have cleansed my heart in vaine, and washed mine hands in innocencie, for all the day I am plagued, and chastened every morning.*

A comparison betwixt *Iob* and *Lazarus*.

Let us compare *Iob* and *Lazarus* together; *Lazarus* lay at the gate, *Iob* on the dunghill; *Lazarus* had no friends but the dogges, but *Iob* was in a worse case, for his friends vexed him, and were *miserable comforters* to him, *Iob* 16.2. *Iob* was once rich, and then poore, *Lazarus* was ever poore, *solatium aliquando nunquam fuisse fœlicem.*

A comparison betwixt the rich glutton and *Lazarus*.

Compare the rich glutton with poore *Lazarus*; *Lazarus* full of sores, the glutton sound and whole; *Lazarus* was hungry, he was full and fared sumptuously every day; *Lazarus* was cloathed in ragges, the glutton in purple and fine linnen; *Lazarus* lay at the gate, but he sate in his Palace; *Lazarus* could not get the crums that fell from his table, but he had good store of dain-

ties.

ties: *Lazarus* had no others to attend him, but the dogs onely, but hee had many gallant men to wait upon him.

Moreover the dogs came and licked his sores, all the creatures are in league with the children of God, but they are enemies to the wicked: the Ravens that fed *Eliah*, pull out the eyes of those that are disobedient to their parents, *Prov.*30.17. The Serpents stung the rebellious *Israelites* in the wildernesse, yet the Viper upon *Pauls* hand hurt him not, *Act.*28.5. The Lyons that touched not *Daniel*, devoured his accusers, *Dan.*6.24. And the dogges that licked *Lazarus* sores, eat the flesh of *Iezabel*; And the reason of this is, the dominion which the Lord gave to man over the creatures at the beginning, and the image of God in man maketh them to acknowledge him as their Lord.

The creatures are in league with the children of God.

But yee will say, may not a beast hurt a child of God now?

Obiect.

They may: and the reason is, because the Image of God is not fully repaired in them againe. When *Adam* was in his innocencie, he was like unto a Herauld that hath his coat of Armes upon him, all stand in feare of him, because he carrieth the Kings coat of Armes, but pull this coat off him, no man respecteth him; so man when he was cloathed with the Image of God, the beasts stood in awe of him. *Eusebius* in his *Ecclesiasticall* Historie recordeth, that the Persecutors tooke the Christians, and set them naked before the Lyons, yet the Lyons durst not touch them, they stood foaming and roaring before them, but hurt them not, and therefore they were glad to put the skinnes of wild beasts upon them, to make the Lyons runne upon them and teare them; Thou that art a wicked man, and hast no part of this Image of God to defend thee, no marvaile if thy dogge bite thee, thy horse braine thee, or thy oxe gore

Answ.

Why the beasts stand in awe of the children of God.

gore thee, but thou that art the childe of God, and hast the Image of thy Creator stamped upon thee, thou needest not to feare, the creatures can offer no violence or harme to thee (unlesse it be upon particular dispensation for thy spirituall good) because they are reconciled to thee, and this is the Lords owne promise, *Hos.* 2. 18. *In that day I will make a covenant for them with the beasts of the field, and with the fowles of the aire, and with the creeping things of the ground, and I will breake the bow and the sword, and the battell out of the earth, and make them to lie downe safely*; the very creatures will change their natures to doe good to the children of God, the Sea that raging and roaring creature did stay his course to give passage to the people of God, and the starres must fight for them, and the Sunne stood still for the aide and advantage of Gods armies; yea, the divell himselfe the greatest enemie to mankind, although it be impossible that he should so farre change his divellish nature as to doe good to any of Gods chosen, yet he is kept in by the arme of the Almightie, that hee can doe them no hurt; he may well roare upon them, and by permission touch their bodies to drive them neerer to God, but he shall never have power neither in this world, nor in the world to come to take hold upon their redeemed soules. Let us studie then for to have this Image repaired in us, if we would be in league with all the creatures of God.

Beasts surpasse man in many duties.

The dogges came and licked his sores; The beasts many times out-strip man in many duties: The Kine of *Bethshemesh* went streight forward with the Arke and declined neither to the right hand nor to the left, but man many times declineth either to the right hand or to the left, and he keepeth not this midst: *The Oxe knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my people doe not consider*, *Esay* 1. 3. and *Ier.* 8. 7.

Yea,

Yea, the storke in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow observe the time of their comming, but my people know not the judgement of the Lord. And the Lord sendeth man to the Ant to learne wisedome, *Prov.6.6. Goe to the ant thou sluggard, consider her wayes and be wise. Balaams* Asse saw the Angell sooner then *Balaam* himselfe; and therefore is it that the Scripture calleth men beasts, and sendeth them to be taught by beasts, which sheweth how farre man is degenerated from his first estate, and what a low forme he is in when the beasts are set to teach him.

Why God gave his children a small portion in this life.

It may seeme strange why the Lord distributeth things so, that he giveth such plentie and abundance to the rich glutton, and so little to *Lazarus*, seeing *the earth is the Lords and the fulnesse thereof, Psal.24.1.* God who doth all things in wisdome, doth not this without good reason: The Lord dealeth with his children in this life, as he did with the *Israelites* when he brought them to *Canaan, Num.13.17.* When he brought them to *Canaan*, he made them to goe *Southward into the Mountaines*, the South was a dry and barren part, *Iudg.1.15. Thou hast given me a South-land, give me also springs of water:* so *Psal.126.4. Turne againe our captivitie, O Lord, as the streames in the South*, he prayeth that the Lord would refresh them now in the midst of bondage; as the waters refreshed the dry & barren south, and *Iarchi* noteth that the Lord did with his people here, as Merchants doe, who shew the worst cloth first, so dealeth the Lord with his children, he sheweth them the worst first: and as at the wedding in *Cana* of *Galilie*, the last wine was the best, so is it here; the Lord sheweth his children great afflictions and troubles, the South part as it were at first, but afterwards he bringeth them to the Land that floweth with milke and honey.

Simile.

South a barren Countrey.

Simile.

Secondly, he bestoweth these outward and temporarie

rarie things but sparingly upon his children, that hee may draw their hearts to the consideration of better things: he giveth the wicked *their portion in this life, Psal.*17.14. *Sonne remember that thou in thy life-time receivedst thy good things, Luke* 16.25. but he reserveth the good things for his owne children, that is the holy Ghost, the graces of the Spirit, *Luk.*11.9.

Thirdly, God denyeth outward prosperitie to these whom he hath inwardly blessed with grace, lest wicked people should thinke that Gods servants did serve him only for these outward things; So the divell thought that *Iob* served the Lord for his owne end, because the Lord had given him aboundance of outward things and fenced him so about, that none of his enemies could breake in upon him, and therefore he saith, Put forth thy hand, thy revenging hand and touch him, and thou shalt see *Iob* will turne from thee, and in sted of serving thee, he will curse thee to thy face.

Lastly, God giveth them little and dealeth hardly with them, lest they should have a mercenarie mind, and serve him only to make gaine of his service, and so be ever looking after some temporall favours, so that then they would become carnally minded in spirituall affaires.

Great skill required in discerning the gifts of Gods right hand.

Simile.

It is a matter of great consequence to discerne what are the gifts of Gods favour, many men thinke because they have wealth and prosperitie, they are the gifts of Gods favour, and they seeme to stand under the Lords right hand, but they are deceived. When *Ephraim* and *Manasseh* were brought before *Iacob*, *Ephraim* was set at *Iacobs* left hand, and *Manasseh* at his right hand, but *Iacob* crossed his hands, and laid his right hand upon *Ephraims* head, and his left upon the head of *Manasseh*, *Gen.*48. So many men who seeme to stand at the Lords right hand, shall be set at his left hand, and many who seeme

seeme to stand at his left hand, shall be set at his right hand. *Lazarus* seemeth to stand now at his left hand, but stay till you see him die, and the Angels carry him to glory, and then yee shall see him stand at the Lords right hand.

It is a point of great wisedome to know the Lords dispensing hand; *David* prayeth *Psal.*17.7. *separa benignitates tuas*, as if he should say, giue us something O Lord, that we may be discerned to be thy children from the wicked for by these outward favours wee shall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one should throw a bone to a dogge; but he will know well to whom he giveth this rich gift of eternall life.

The riches of the wicked are a curse to them and their happinesse is their ruine, because they thrive well by evill courses, and their wealth being mixed with wickednes, the more happie they are outwardly the more miserable they are, God may giue them riches in abundance & let them prosper for a while, but it is for their destruction; this may be seene in *Hophni* and *Phinehas*, the Lord gaue them enough and suffered them to continue in their wickednesse for a while, but what was the reason, the text saith, *because he would destroy them*, 1 *Sam.*2.25. *David* saith, *I haue seene the wicked in great power and spreading himselfe like a greene bay tree*, *Psal.* 37.35. why like a greene bay-tree? because in the winter when all other trees, as the vine tree, fig-tree and appletree which are more profitable are withered and bare, yet the bay continueth as greene in the winter as in the summer: So fareth it with wicked men, when the children of God in the stormes of persecution, afflictions and miseries seeme withered and dead as it were, yet the wicked all that time flourish and

and doe appeare greene in the eyes of the world, they wallow in worldly wealth, but yet it is for their destruction and ruine, for what saith *David? I sought him but he could not be found*, he was gone, he passed away, there remained nothing of him there, this then is the miserable end of a wicked mans prosperitie, happie is he then who is a child of God how poore and miserable soever he be in this life, *for the end of that man is peace*, *Psal.* 37. 36.

Death separateth the godly from the wicked.

And it came to passe that the begger dyed, and the rich man also dyed. Death maketh a full separation betwixt the children of God and the wicked: the sheepe and the goates may feed together for a while, but the sheepheard separateth them: the wheat and the chaffe may lie in one floore together, but the fanne separateth them; and the good and the bad fish may be both in one net, untill they be drawne to the land; ad the tares and the wheat may grow in one field for a while, until the time of harvest: so may the godly and the wicked liue together here for a while, but death maketh a totall and full separation: *Moses* said to the *Israelites*, *stand still and see the salvation of the Lord, which hee will shew to you to day: for the Egyptians whom yee haue seene to day, ye shall see them no more for ever*, *Exod.* 14. 13. the red Sea made a separation betwixt the *Israelites* and the *Egyptians* for ever. So death separateth the children of God from the wicked, that they shall never meete againe. *Betwixt vs and you there is a great gulfe fixed so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence*, *Luk.* 16. 26. This should teach the children of God to haue little medling with the wicked, why? becauſe one day there shall be a totall and finall separation, and this is a great comfort to his children, oftentimes now they are afraid of the incursions of the wicked, and of their bloodie hands, but then

Simile.

Gods children should haue little medling with the world.

then they shall never be afraid of them: *The gates of the new Ierusalem were not shut at all, Revel.* 21.25. to signifie that there shall be no feare of the enemie there.

And he was carried by the Angels into Abrahams bosome.] Here consider three things, first, how it commeth that the Angels are ministring spirits to man; secondly, what they minister to man; thirdly, the comfort that we have by their ministerie. First, the ground of their ministery is, because we are reconciled to God in Christ, when man fell from God, the Angels stood with a flaming sword to hold him out of Paradise, *Gen.* 3.24. When Christ reconciled us to God, he reconciled us also to the Angels: *Iacob* saw in a vision a Ladder reaching from the earth to the heaven, and the Angels ascending up and downe upon it, *Gen.* 28.12. Christ is this Ladder, upon which the Angels come downe to minister unto us, *Ioh.* 1.51. *Verily, verily, I say unto you, hereafter yee shall see heaven open, and the Angels of God ascending and descending upon the sonne of man.*

Why the Angels minister to us.

Quest. Whether doe the Angels minister to wicked men or not?

Answ. Whether the Angels doe minister to the wicked?

For outward things they may helpe them, even as the Lord makes his Sunne *to rise on the evill and on the good, Mat.* 5.45. We have examples of this in the Scriptures, when the *Israelites* were in the Wildernesse, the Angels brought downe *Manna* to them, therefore *David* saith, *He fed them with the bread of Angels, Psal.* 74. 25. It is called the Bread of Angels, because it was brought downe by their ministery; there were many wicked men amongst the *Israelites* who did eat *Manna*, yet the Angels by their ministery brought it downe to them; another example wee have, the Angels came downe *at certaine times and stirred the Poole, Ioh.* 5.4. and whosoever stepped in first, after that the Poole was stirred, was healed, whether he were bad or good, the

Angels

Angels then may minister to wicked men in outward things, but they doe not defend them from spirituall temptations, as they doe the children of God in resisting Satan.

Secondly, when they minister to man; they minister to him in his life-time, in his death, in the grave, and at the resurrection. First, they minister to him in his life, and they keepe him that he dash not his foot against a stone; Secondly, in his death they wait about his bed to repell Satan, and when the soule is out of the bodie, they carrie it into *Abrahams* bosome; and they attend the bodies of Gods children in the grave, because they are the Temples of the holy Ghost; And thirdly, at the day of judgement, in our resurrection they shall minister unto us as they did to Christ, ye know that an Angel rolled away the stone from Christs Sepulchre, so shall they do unto us, they shall take away the stone, dig away the earth and mould, to pull us out of our graves, that we may come joyfully forth to inherit that everlasting kingdome; Christ saith that *hee will send forth his Angels to gather his elect from the foure corners of the earth*, *Mat.* 25. and as the Angell opened the prison doore to *Peter*, and there was a light shined round about him, and he smote off his fetters and chaines, *Act.* 12. So at the day of judgement the Angels shall open our graves which is a prison, and they shall breake off the chaines of mortalitie, a light shall shine round about us, and they shall lead us to enjoy fellowship with God and his Angels for ever.

עירים *Vigilantes.*
הבירים *Robustissimi*

Thirdly, we have great comfort by their ministerie; first, they are [*Gnirim*] *vigilantes*, the watchfull ones, *Dan.* 4. 13. Secondly, they are [*Habbirim*] *strong ones*, *Psal.* 78. 25. When *Salomon* went to *bed hee had threescore valiant men about it of the valiant of Israel to defend him*, *Cant.* 3. 7. But what comfort is it to the children of

God

God then to have so many watchfull and strong Angels attending them?

He was carried by the Angels. What strange change was this, that he who was now lying amongst the dogs is carried by Angels; lying amongst dogges, the most base and uncleane creatures, (therefore they are called *Impuri canes, obscæni canes*,) that he would now be carried by Angels the most excellent creatures that God made, and not carried by one Angell but by many Angels, as if they were striving every one to carry him? when a great man dieth all men strive to be about the Coffin, one to carrie a legge, and another to carry an arme; so doe the Angels strive here to carrie *Lazarus* soule; never man in this world rode in such triumph as *Lazarus* soule did: the *Romans* after their Victories in their triumphs they had their Chariots drawn sometimes with Elephants, sometimes with nimble-footed Iennets, sometimes with pyde horses; and we reade of *Amasis* King of *Egypt*, who had his Chariot drawn with foure Kings whom he had conquered; but what is this to *Lazarus* Chariot, who is carried here by the Angels of God: he rode here [*Bemirkebbah haschecinah*] *in curru majestatis*: What shall be done *to the man whom the King will honour? Ester* 6.9. he shall not ride upon the Kings best horse, but in the Kings best Chariot.

Simile.

The pompe of the *Romans* in their Chariots.

בְּמִרְכֶּבֶת חַשְׁכִּנָה

Into Abrahams bosome.] This is a speech borrowed from the custome of the *Iewes*, for they that lay in ones bosome were most deare and familiar with him, as *Iohn* leaned in Christs bosome; therefore it is said that Christ *came out of the bosome of the Father*, *Ioh.* 1.18.

The fathers were partakers of the same salvation that we are partakers of, therefore *Lazarus* is in *Abrahams* bosome, they *shall sit downe with Abraham, Isaac and Iacob in the Kingdome of God*, *Mat.* 8.11. *And they eat the same spirituall manna with us*, 1 *Cor.* 10.3. And our Sa-

The fathers partakers of the same salvation that we are of.

Our Sacraments haue the same name with the Fewes sacraments.

craments haue the names of their Sacraments, *we are circumcised with circumcision not made with hands*, Colos. 2. 11 And *Christ our passeover is sacrificed for us* 1 Cor. 5. 7. Those then who thinke that the fathers were but fatted up like hogges with the temporary promises of this life, are fouly deceived: Paradise is called *Abrahams* bosome, because the faithfull as *Abrahams* children are received into that same fellowship with him; what is then become of this *Limbus Patrum*?

The rich man also died and was buried.] Many were the solemnities which were in this funerall, but nothing of the Angels that carried his soule to heaven; he carried nothing of all that he had with him, but onely the prickles of an evill conscience, now he leaveth all his pomp behinde him. *R. Salomon* observeth, that *David* sometimes is called *David the King*, and *David King of Israel*, but when the Scripture speaketh of his death, he is called but *David, the dayes of David drew neere that hee should die*, 1 *King.* 2. 1. so *vers.* 10. *David slept with his fathers and was buried.* All externall glory and worldly pompe leaveth a man in his death.

How to make use of parables. Arguments drawn from the lesse to the more.

To make use of Parables, we are to consider how the spirit of God in a Parable draweth an argument from the lesse to the more, as if the unjust Iudge because of the importunitie of the widow granted her request, how much more will God grant the earnest petitions of his children? so the man instantly seeking bread from his neighbous: the end of these Parables, is to teach us perseverance onely, and no other thing to be gathered out of them.

Nothing to be gathered besides the scope of the Parable.

Secondly, the unjust Steward is commended for providing for himself, here we are to follow him in the parable for his foresight, & not for his deceit, so we commend the Serpent for his craft, but not for his poison.

Thirdly, nothing is to be gathered in a Parable besides

sides the scope, and as we looke not to euery particular coulour in the picture, but to the whole picture; so we should not looke in a Parable to every particular circumstance in it, but to the generall scope; example, the rich Glutton lift up his eyes and saw *Lazarus* in heaven, therefore the damned in hell doe see the glorified in heaven; a false collection and it is besides the intention of the Parable; so the rich Glutton prayed to *Abraham*, therefore we may pray to the Saints departed; or that there is water in heaven to quench the thirst of the damned; or that the souls departed haue fingers or eyes or tongues; or that the damned desire that their brethren come not to those torments, all false collections; but if they should gather, that the children of God are in great joy, and the damned in great paine, that were pertinent; Secondly, that there is no redemption out of hell; thirdly, that there is no refreshment to the wicked in hell: fourthly, that the desires of the wicked shall not be granted to them; fiftly, that those who will not be instructed by the Word here, will not beleeue although one should come from the dead to them; and lastly, that the Word of God, *Moses* and the Prophets, are the onely means to beget faith in us here. Thus farre we may stretch the Parable, and then we shall bring a good sense out of it, but if we stretch it farther, then we shall bring a wrong sense out of it, *the wringing of the nose bringeth forth bloud, Prou.* 30.33.

False Collections from this Parable.

What may be gathered from this Parable.

How the wicked may be inlightned by the Preaching of the Gospell, and yet become worse after they be illuminated.

MAT. 12. 43. *When the unckeane spirit is gone out of a man, he walketh through drie places seeking rest, and findeth none, then he saith, I will returne unto mine house, &c.*

CHRIST having taught long amongst the *Iewes*, and illuminated their minds by working sundry miracles amongst them, and casting out Devils; but having wrought no santification amongst them, he bringeth this Parable of a man dispossessed of a Devill, and being cast out, finding the house emptie and trimmed, returneth with seven spirits worse than himselfe.

The scope of the Parable.

There is the Parable here, and the application of the Parable; the Parrable is set downe at large, and the application in few words, *even so shall it be also with this wicked generation.*

The parts of it.

The Parable it selfe hath three parts; first possession; secondly, dispossession; and thirdly, repossion.

Possession in these words, *when the evill spirit is gone out of a man:* which implieth, that he must first haue possession before he be cast out: secondly, dispossession, and when he is dispossessed, he wandreth in dry places and findeth no rest untill he returne; and thirdly, repossession,

possession, *he goeth and taketh with himselfe seven other spirits more wicked than himselfe, and they enter in and dwell there, and the last state of that man is worse than the first.*

When the uncleane spirit is cast out.] He is an uncleane spirit; first, in the manner of his apparition; secondly, in the manner of his revelation; and thirdly, in the manner of his operation.

Satan uncleane in the manner of his apparition.

First, in the manner of his apparition, he appeareth in the likenesse of a Goat, a stinking and a vile creature, therefore the Lord saith, *They shall no more offer their sacrifice to Devils, Deut.* 17. 7. In the Originall it is [*Lesh ignirim*] לשעירם to the hayrie ones; they are called the hayrie ones, because they haue appeared in the likenesse of Satyres or wilde Goates.

In his revelation. אוב *Pytho.*

Secondly, the Devill is an uncleane spirit in the manner of his revelation, *thou shalt not suffer* [*Obh*] *a Witch to line, Exod.* 22. 18. *Obh* is called a Bottle or a Bladder, the Witches are so called, because Satan gaue his answers out of their bellies, and out of the secret passages of nature, and for this they were called by the Greekes ἐνγαστριμύθοι.

In his operation.

Thirdly, he is an uncleane spirit in the manner of his operation, where ever he lodgeth he defileth that soule and that bodie, therefore the Scriptures call such sometimes *dogges and swine, Revel.* 22. 15. and the filthiest beasts that are; but the holy Spirit is most comely in the manner of his apparition, in his revelation, and operation.

How the Holy Ghost appeared.

First, in the manner of his apparition, when he appeared it was either in the likenesse of a man or a Doue, or in the likenesse of fiery tongues; but he never appeared in the likenesse of any filthy beast.

Againe, in the manner of his revelation; he revealed himselfe to his Prophets in a most comly manner when he

he spake in them, he spake not out of the secret parts of nature, they did not foame at the mouth as those who were blasted by the Devill, but the holy Ghost sanctified their tongues, and in great modestie and comelinesse they spake the truth.

Thirdly, in the manner of his operation he is most holy, for where ever he lodgeth, he sanctifieth and purifieth that soule and bodie, therefore he is compared in the Scriptures to water and to fire, and to the Fullers sope, *Psal.*51.7. *Wash me and I shall be whiter than the snow:* in the originall it is [*Tecabbeseni*] play the fuller upon me. We may know then whether we be possessed by Satan or not, if we delight in filthinesse or uncleanesse, for uncleannesse is the unseparable effect of the uncleane spirit: a man may be overtaken by Satan somtimes, and Satan may in part pollute him, but he delighteth not in it; but if he delight to wallow in that sinne, and make no resistance to Satan; then he is certainely the habitation of Satan; when one offered violence to a woman under the Law, *Deut.*22.27. if shee cryed out, she was not to die the death; but if she held her peace, and consented to that villany, she was to die the death: So when Satan commeth to pollute the soule and defile the body, if he cry out with *Paul, O wretched man that I am, who shall deliver me from the bodie of this death? Rom.*7.24. then we are not to die; but if wee hold our peace, & delight in Satans temptations which pollute the soule and the bodie, then we are to die.

תכבסני

The godly delight not in sinne.

Is cast out of a man.] There is no creature in which Satan delighteth to lodge, but onely in man: when he entred into other creatures, it was but onely to deceive man, as when he entred into the Serpent, it was for this end, to deceive *Eva*; he cared not for the Serpent it selfe: so when he entred into the *Gergesites* swine, it was not

Satans delight is to lodge onely in man.

not for the swine that he cared, but onely that he might draw the hearts of the *Gergesites* from Christ by drowning of their swine; and the reason wherefore he delighteth to dwell in no other creature but man, is, because there is no visible creature that can commit sinne but man, *where there is not a Law, there is no transgression*, for sinne is the transgression of the Law, *Rom.* 4.15. but no Law is given to any visible creature but onely to man. This should be a great motiue to humble a man, when he seeth such a great change, that he who was the Temple of the holy Ghost, should now become a cage for uncleane spirits, and to *make the house of God a den of theeues*, *Mat.* 21.13. Was not this a great change, when a mans house in which he dwelt was *made a dung hill? Ezra.* 6.11. But this is a farre greater change when man who should be the Temple of the holy Ghost, is made a receptacle for uncleane Devils; it was a great change in *Naomi*, when her beauty was changed into *bitternes*; and when the *Nazarites* that were whiter than the snow, became *blacke like the cole*, *Lament.* 4.8. and when *Nebuchadnezzar*, who was a mightie King became a beast, *Dan.* 4,33. but those changes were nothing to this change, when man who was the Temple of the holy Ghost, should become the cage of uncleane Devils.

A motiue to humility.

When the uncleane spirit is gone out of a man.

Quest. Whether did Satan goe out willingly here, or was he cast out by force?

Answ. He was cast out by force here, he goeth not out willingly but by collusion, this is not ἐκβάλλειν, by force to cast him out, Satan doth not cast out Satan; but when the Lord casteth him out by his power, then he is cast out by force.

Satan goeth not out willingly.

Quest. Whether is this gift in the Church now or not, to cast out Satan?

Answ.

This extraordinary gift to compell Satan to goe out of a man, is not in the Church now, we have *prayer and fasting* now, desiring the Lord to cast him out, *Mat.*17.21. but to charge him to goe out, or to conjure him, the Church hath no such power; to use the signe when the thing signified is not, this is a great abuse, if the high Priest under the Law should have put in two counterfeit stones in the breastplate, when there was neither *Urim* nor *Thummim*, and promised by them, to have the Lord to answer him, had not this beene a delusion; so for men now to use the words of authority, to charge Satan to go out, when this power is not in the Church, this is but a delusion; the Church hath power now by excommunication to give over wicked men into the hands of Satan, but yet they become not ἐνεργούμενοι, really possessed, as it was in the Primitive Church. So the Church now hath power to pray to God for the delivery of the party, but they have not power with authoritie to charge the uncleane spirit; the Church in her infancie had some extraordinary gifts which are now ceased, as to speake tongues, to cure the sicke, to cast out Devils, and to kill, as *Peter* did *Ananias* and *Saphira*, *Act.*5.5. to strike blind, as *Paul* did *Elymas* the forcerer, *Act.*13.11.

Not lawful to use the signe when the thing signified is not.

Those gifts which are the best gifts God never withdraweth them from his Church altogether; but other gifts which are not simply the best gifts, he withdraweth them; example, to speake divers Languages was a gift profitable for the planting of the Church at the first, but yet it was not simplie necessarie; *Paul* said, *he had rather speake five words in a knowne tongue, than ten thousand words in an unknowne tongue*, 1 *Cor.*14.19. Those gifts which are most excellent and simply necessary in the Church, he taketh not away, *I shew unto you a more excellent way*, 1 *Cor.*12.31. And the Lord hath turned

God never withdraws from his Church gifts which are simply good.

turned these gifts into more excellent gifts, *Iob.* 14. 12. *He that beleeveth in me, the workes that I doe, shall he doe also, and greater workes, than these shall he doe.*

When Christ was here bodily present with his Disciples, his bodily presence was not so comfortable to them as his spiritull presence, so when he was present by miracles, signes and wonders in the Primitive Church this was but a bodily presence in respect of his spiriuall presence with us now; when the LORD wrought these miracles then, it was either to convict the Infidels, or to strengthen the faith of the weak ones these *miracles were signes, not to them that beleeue, but to them that beleeue not*, 1 *Cor.* 14. 22. When *Paul* healed the father of *Publius* the Consull, of a Fever, he healed him by a miracle, and made him presently to arise, *Act.* 28. 8. but he healed not *Timothy* that way, but seemeth rather to play the Physitian to him, bidding him drinke *no longer water but wine*, 1 *Tim.* 5 23. What was the reason of this? *Timothy* beleeved, therefore he needed not a miracle; but the father of *Publius* beleeved not, he was an Infidell as yet, and therefore a miracle was more necessary for him.

Why miracles were wrought.

He walketh through dry places.] That is, he counteth all other places but deserts in respect of his former habitation.

Seeking rest and findeth none.] Satan hath three places; first, his place of pleasure; secondly, his place of wandring; and thirdly, his place of torment; his place of pleasure is an uncleane soule, in which he delighteth to wallow: his place of wandring is, when he goeth about compassing the earth too & fro, seeking whom he may devour; and his place of torment is hell. Satan is tormented now when he is in his place of pleasure, and in his place of wandring, but his full torment is not come, *Art thou come hither to torment us before the time*, *Mat.* 8.

Three places of Satan.

The childe of God hath three places.

So the child of God hath three places; his place of pleasure, as *Psal.*84.1. *How amiable are thy Tabernacles O Lord of Hosts, my soule longeth, yea even fainteth for the Courts of the Lord*: so he hath his place of griefe, *Woe is me, that I sojourne in Mesech, that I dwell in the Tents of Kedar, Psal.*120.5. and he hath his place of joy in the Heavens.

The spirits have their rest.

And findeth none.] Spirits have their rest, they are not like quick-silver which hath *principium motus in se, sed non quietis*, the beginning of motion in it selfe, but it hath not the beginning of rest, but they have *principium motus & quietis*, both the beginning of motion, and rest, the soule resteth when it is delighted, as the body resteth when it lyeth or sitteth. Satans rest is sinne, but this is a restlesse rest, the true rest of the soule is God onely, therefore *David* said, *returne my soule to thy rest, Psal.*116.7. When the soule is not set upon God the right object, then it is *extra centrum*; and as the Needle of the Compasse trembleth alwayes untill it stand to the North-pole, so the soule hath no rest untill it be set upon the right object God himselfe. The rich man said, *soule take thy rest*, when hee had his Barnes full, *Luk.*12.9. But riches cannot bring rest to the soule, for the more that a covetous man hath, the more he coveteth; an example of this we see in gold-thirstie *Babel, Esa.*14.4. the more they had, the more they coveted: the soules of the wicked are in a sling, 1 *Sam.*25. a stone in a sling is violently tossed about, so are their soules, and they shall *get no rest day nor night, Rev.*14.11. So *David* compareth the wicked *to a wheele* which alwayes turneth about, *Psl.*83.13. and to a drunken man that *lyeth upon the top of a Mast, Prov.*23.24. If thou wouldst have true rest to thy soule, disburden it of sinne; Looke how the poore shippe was tossed, so long as *Ionas* was in her, but when he was throwne in-

When the soule resteth.

Simile.

How to find true rest.

to

to the Sea, the storme was calmed: so cast out sinne, and then thou mayest have rest. When a man entertaineth his sinne, hee is like a man that is sicke on the Sea, he runneth from this place to that place to seeke rest, but all in vaine, because he hath the sicknesse within himselfe. God is called by the Hebrewes [*Makom*] *locus*, because he containeth all things, and is contained of none; every thing is kept in its owne place, God is the place for the soule to rest in: the Philosophers say, *Bonum ex integra causa consistit, malum ex quolibet defectu*, Goodnesse cannot consist without the integritie of all the parts, but evill is a defect of any of them, that a man be in good health, it is necessary that every humour keepe his just temper and proportion, but to make a man sicke, it is enough that one humour onely be distempered: the rest of the soule is GOD, who is all goodnesse, but any griefe will disquiet the soule; the soule is a disturbed thing, therefore we must admire his power who can settle it: when Christ calmed the winde and the Sea, they said, *Who is hee that both sea and winds obey?* so wee may say, when God calmeth the soule, and putteth it to its rest; who is this that the unsetled soule doth obey? Satan being so farre from God, who is the place of rest, hee cannot finde rest.

מקום *vel sæpius* המקום *per antiphrasin quasi illocalis, infinitus, qui nullo loco capitur sed omnibus rebus locum dat.*

Why Satan can have no rest.

Then he saith, I will returne unto my house from whence I came out.

Quest.

How can Satan returne to that place out of which he hath beene cast?

Answ.

Satan is cast out two wayes, either partially or totally: Partially hee is cast out by illumination, totally by sanctification; this partiall casting out of Satan, is wrought sundry wayes; first, by civill education, as *Nero* was very meeke the first five yeares of his Raigne, because hee was brought up under *Seneca* a good

A twofold casting out of Satan.

Wicked men how restrained from sinne.

good Master, so *Iulian* so long as hee was a Reader in the Church, Satan was cast out of him partially; and sometimes by the constitution of the bodie, as some abstaine from some sinnes, because of the constitution of their bodies, as they abstaine from drinke, because they have a weake braine; and sometimes by shame; and sometimes by the restraining power of God; but it is easie for Satan to enter in againe when hee hath but such barres to hold him out; but where there is a totall sanctification, he cannot enter in againe there. Now when we call it a totall sanctification, it is meant totall here in parts, but not in degrees, that is, there is no facultie in the soule, but there is grace in it as well as there is sinne, and therefore Satan cannot enter there againe.

Vnto mine house from whence I came.

Satan desires to goe backe into his ancient habitation.

No place can content him so well as his former habitation, wherein he hath dwelt a long time, and hee glorieth more to repossesse himselfe in his former habitations, than to purchase new places. When Satan was dispossessed out of the people of the *Iewes* in the Wildernesse by the doctrine of Miracles which *Moses* wrought, hee sought to be repossessed againe; first, by Idolatrie; secondly, by Whoredome with the daughters of *Moab*, and by rebellion: so when hee was dispossessed out of the Christian Churches in the East, first, he sought to be repossessed again by schismes and heresies, but especially by Arrianisme, then hee fully repossessed himselfe againe by *Mahomet*. If thou be free from Satans possession, look not backe againe as *Lots* wife did; Satan is like a Raven, when he is driven from a dead carkasse, he fleeth but a little from it, and is readie to returne to it againe; when a man commeth out of a Bathe, the Physitians prescribe to him then, that he looke well to himselfe, for he is readie to catch

How to keepe us free from Satan, that he enter not againe.

Simile.

cold,

cold, because his pores are open; so when Satan is cast out, a man hath need then to be very vigilant, that Satan surprise him not againe, *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Iesus Christ, they are againe intangled, and overcome, the latter end is worse with them than the beginning*, 2 *Pet.* 2. 20.

And when he is come, he findeth it emptie, swept, and garnished.

This house was swept and hung, but it was not well furnished within.

God commeth never with an emptie hand.

Observe that God never commeth to the soule with a privation, but as he taketh away sinne, so he putteth in grace, pull up the thornes, and then sow the wheate, *Ierem.* 4. 3. Cease to doe evill, and then learne to doe good, *Esay* 1. The Lord liketh not this privative Divinitie, *Curse yee Meroz, because they came not to the help of the Lord*, *Iudg.* 5. 23. So when *I was an hungred, yee gave me no meat at all*, *Mat.* 25. 42. Many men doe content themselves with this, they will doe their enemy no harme, they will have no medling with him, but this is the sweeping of the house onely, but they come not to the positive part, I will doe him good, and therefore Satan may get entrance againe.

Then goeth he, and taketh seven other spirits with him more wicked than himselfe.

Whether some Divels be worse than others?

Here the question may bee moved, whether some Divels be worse than others? It may seeme there are, because *Beelzebub* their Prince he is worst, goe to the hels *prepared for the Divell and his Angels*, *Mat.* 25. 41. And as amongst the good Angels, some are Powers, Dominions, and some Thrones; so it seemeth that amongst the wicked Angels, there are some more wicked than others, they are not then called worse spirits, because they are moe in number onely, but they are worse,

worse, because they are more malicious; they are all bad spirits, but some exceed others in malice and wickednesse, many men doe mistake Satan and his Angels, they thinke that some of them are spirits which doe no harme, but they are all sworne enemies to mans salvation, therefore Satan is called the *red Dragon*, the *red Dragon* delighteth not onely to kill men for hunger, but also for sport to kill them; what can we looke for then of those infernall spirits of destruction?

And the last end of that man is worse than the first.

The end of the wicked is worse than their beginning three wayes.

His last end is worse than his beginning in three respects; first, in respect of God; secondly, in respect of himselfe; thirdly, in respect of Satan.

First, in respect of God, who justly punisheth him this wise, by giving him up unto a reprobate sense, because he loved not the truth: secondly, his last end is worse in respect of himselfe, because he is dyed over againe with sinne; those sinnes in the Scripture are called Scarlet sinnes. Scarlet is called *Shani* or שני, because it is twice dyed. So men when they fall backe, they are dyed anew againe, and as *recidivatio in morbis est periculosa*, so is the falling into sinne anew againe. So it is worse in respect of himselfe, because after that a man is illuminated, he is more readie to become prophane, if he be not sanctified. Take water and heat it, and set it in the ayre, it will freeze sooner than cold water; So if a man be illuminated, and haue some taste of sanctification, and then fall backe againe, he is in a worse case than he was before. Thirdly, he is worse in respect of Satan, for when Satan catcheth him againe, he maketh him twice more the childe of hell. A Iailor hath a prisoner fettered by the hands, necke, and feet, the prisoner beggeth of him, and he would release him, hee releaseth him all to the foot, hee slippeth his foot out of the fetters and escapeth; if the Iailor catch him

Simile.

againe,

againe, he layeth a double weight upon him, and fettereth him twice as sure as he was before; so when a sinner seemeth to escape from Satan, being enlightned and in some shew sanctified, if he fall backe againe, he bringeth seven worse spirits with him.

The application of the Parable is, *Even so shall it bee also unto this wicked Generation.* As if Christ should say, when I came amongst you, yee were in darknesse, but by my ministerie yee have beene illuminated, but maliciously now yee impugne this truth, and yee are possessed with seven worse spirits than before, therefore your end must be worse than your beginning. The application of the Parable.

(***)

FINIS.

¶ *An Addition.*

Pag. 122. line 11.

TO raiſe up ſeed to the brother, that is, to the eldeſt brother, *Deut.* 25. 5. *If brethren dwell together, and one of them die,* that is, if the firſt or eldeſt die and have no ſeed, then his ſecond brother was bound to raiſe up ſeed to him if he were not married; for the Law ſpeaketh of brethren dwelling together, and not married or forisfamiliate: an example of this we have in *Er* and *Onan*, *Gen.* 38.

Secondly, if hee had no brethren, then his neereſt Kinſman was bound to performe this duty to him, if he had not beene married.

Obiect. But it ſeemeth that this dutie is required of *N.* *Rut.* 4. although he had children, for hee ſaith, *then I ſhould marre mine owne inheritance.*

Anſw. It is onely required of him here to redeeme the inheritance, but not to marrie his Couſins wife; this was onely *ſtare ſuper nomen defuncti,* that is, to make his childe to be reputed as the child of the dead, and ſo the childe ſhould not be counted his ſonne, but the ſonne of *Chilion*; thus his inheritance ſhould have beene marr'd, and his name raſed out, and this made *N.* to refuſe, but if the Couſin were not married, then he was bound to marry the wife of his Kinſman.